

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 20

APRIL, 1929

NO. 1

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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OUR RESPONSIBILITY

I feel the urge to remind you one and
***** all of the necessity of keeping ever
***** in mind this fundamental verity that
***** the efficacy of the spiritual forces
centering in, and radiating from, the first
Mashriqu'l-Adhkár* in the West will in a
great measure depend upon the extent to
which we, the pioneer workers in that land
will, with clear vision, unquenchable faith,
and inflexible determination, resolve to
voluntarily abnegate temporal advantages
in our support of so meritorious an en-
deavor.

“The higher the degree of our renuncia-
tion and self-sacrifice, the wider the range
of the contributing believers, the more ap-
parent will become the vitalizing forces
that are to emanate from this unique and
sacred edifice; and the greater, in conse-
quence, the stimulating effect it will exert
upon the propagation of the Faith in the
days to come.

“Not by the abundance of our donations,
not even by the spontaneity of our efforts,
but rather by the degree of self-abnegation
which our contributions will entail, can we
effectively promote the speedy realization
of 'Abdu'l-Bahá's cherished desire. How
great our responsibility, how immense our
task, how priceless the advantages that we
can reap!”—*Excerpt from a letter of Sho-
ghi Effendi, Guardian of the Bahá'i Cause,
to American Bahá'is.*

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“Men who suffer not, attain no perfection. The plant most pruned by the gardeners is that one which, when the summer comes, will have the most beautiful blossoms and the most abundant fruit.”—*Abdu'l-Bahá*.

LAST MONTH we described what might be called the laws of success: to harmonize with our human environment; to train and exert our full energies along the line of our greatest abilities; and to practice frugality and temperance in habits of living. We stated that by applying these principles to life, every individual could achieve a personal success, greater or less according to individual capacity.

But some readers may object that this is too roseate a picture of life, and that even with one's best efforts, failure often comes.

Let us try to perceive life in such a way as to account for the unforeseen, unavoidable failures—those ebbing tides which leave wrecked hopes upon dry sands.

IN THE first place, it must be realized that these so-called laws of success are not mechanically sure of attaining results. They are, it is true, preliminary requirements which must be satisfied. But no certain outcome is guaranteed by Destiny as a result.

The factor of uncertainty is that Ruler who is the Giver of success. Man may plough and man may sow—must indeed plough and sow if he

wishes successful fruitage—but it is God alone Who giveth the harvest, according to His Will.

In the realm of nature, this truth is only too apparent. With the utmost industry and skill the agriculturist may take all the preliminary steps necessary to a successful harvest. But too late a frost in spring or too early a frost in autumn, too little rain or too much rain, pests of insects—many uncertain factors enter in between the utmost applied art and energy of the farmer, and a final success. Most ironic obstacle of all, is when the harvest yields are so plentiful that markets are glutted and prices do not even cover costs of harvesting.

AS IN agriculture, so in all other pursuits of man, an act of Destiny may always intervene between human effort and human success.

It is clear that could man become master of his destiny by understanding and applying certain laws, he could build for himself a permanent pedestal of greatness—secure against all failure.

But this is contrary to the one great law to which the whole universe moves, the law of Unity.

Only *One* possesses established, permanent power. There is no indestructible pedestal of greatness which man may mount, no matter how keen his understanding of nature's laws, nor how resolute his will.

OUR PART toward success is to do our best in meeting all the requirements of life. "Man must be tireless in his effort," says 'Abdu'l-Bahá. "Once his effort is directed in the proper channel if he does not succeed today he will succeed tomorrow. Effort in itself is one of the noblest traits of human character. Devotion to one's calling, effort in its speedy execution, simplicity of spirit and steadfastness through all the ups and downs, these are the hall-marks of success. A person characterized with these attributes will gather the fruits of his labors. . . "

But on the other hand 'Abdu'l-Bahá admonishes us as to the precariousness of life, for He says, "A merchant goes to his office every day in the year; he plans commercial enterprises, undertakes vast schemes, organizes large companies but at the end of the year he has not gained any profit. On the other hand another merchant through one stroke of good luck gains large profits in one day. Now the former merchant, although he worked harder all through the year, did not achieve any success, while the latter although he worked only one day yet the outcome of his activity was prosperous."

What Cause is it that thus lifts man's plans to successful culmination? It is the "One Power that animates and dominates all things."

Man must make effort, but *di-*

vine help is needed for successful outcome. "No capacity is limited," said 'Abdu'l-Bahá, "when led by the Spirit of God."

WHAT THEN can we say about failure? Especially that kind of failure that comes from no apparent fault or lack of effort on our part?

There are times in every man's life when he faces an ebbing tide. Sometimes it comes at the very close of a good and useful life. How can we reconcile these things with our optimistic view of the universe?

To understand this kind of failure—which is due not to lack of fulfilling the requirements of success, but apparently to the will of Destiny—we must realize how universally phenomenal existence is governed by the law of rhythm.

Why must day become ever recurrently darkened into night? Why do we get tired and need to pass a third of our life upon this planet in that state of non-activity called sleep? Why do winds and rain so lash at times the earth and all that walk thereon?

So, also, we may ask, why is man's fortune now good, now bad? Why is he at times lifted up into unforeseen prosperity and again brought low into an unexpected and apparently unearned meagreness of living?

THIS LAW of rhythm which governs all phenomenal activity—including our own human activities as being independent entities possessed of will—is to teach us that there is a Power greater than ourselves to which we must bow.

These misfortunes are to purge us of self-will, of conceit, of that

Luciferian quality in us which would urge us on to deem ourselves independent creators.

Thus we are not permitted to be creators of our own destinies. We are taught by unavoidable misfortunes, disasters and failures, to realize God as the Creator of all things, including our own individual destinies.

There are no impersonal laws of success which, by obeying, man can become omnipotent. If so, the universe would mechanically lend itself to limitlessly increasing success and power of the individual. But this is impossible.

Just when success seems most stably founded upon skill and effort and most rightly earned, there may loom up a dark menacing cloud which like a cyclonic force brings unearned catastrophe.

Why?

In order that man may learn to know that God is the only Power, the only Success.

In order that man may get a better sense of values, and perceive that the outer paraphernalia of life are as nothing. For in their time success and failure each shall pass away, as Bahá'u'lláh taught in this concrete statement, "Should prosperity befall thee, rejoice not; and should abasement come upon thee, grieve not; for both shall pass away and be no more."

AFTER ALL it is not failure or success that is important. These, as Bahá'u'lláh assures us, are of no importance. It is how we meet worldly failure or success that is of importance.

"Work," says 'Abdu'l-Bahá, "for the sake of God and for the

improvement of humanity, without any expectation of praise or reward."

If we thus live, and direct our endeavors, we shall not be greatly puffed up by success, nor perturbed by failure.

As a landscape tends to level out when seen from a great enough height—so the ups and downs of life are seen as unimportant functions of the plane of phenomenal-ity, when viewed from the plane of the spirit.

MAN HAS IT in his power to meet failure nobly, and without cringing. As he bears himself in outward failure, so will other men bear themselves toward him.

To be humble in success and kingly in misfortune is the prerogative of spiritual man.

And as for man's attitude in periods of failure toward God, the Giver of all things—here one must know only patience, love and gratitude.

'Abdu'l-Bahá tells us that if our love of God is due only to favors He has showered upon us, it is not a real love. No, our love for God should be on a plane above phenomenality. Misfortunes come to test us as to the quality of our love and devotion.

In reality, such misfortunes may become conducive to the utmost spiritual development and to our ultimate glory. In the teachings of Bahá'u'lláh we read, "My calamity is My providence; outwardly it is fire and vengeance, but inwardly it is light and mercy."

WHO SHALL say that the flood tide is the only tide that brings to us

wealth? In the ebb tides there are also riches to be found, nuggets of pure gold hidden in the sand, which the waves of life, turbulent and active, have washed clear for us and now leave exposed to our gaze.

Many of us have been privileged to know a man who thus explored in his last years the riches of poverty. In these years of outer failure and broken health—above humiliation, above bitterness, above despair—he gained such a spiritual sweetness and wisdom that the last rich year of his life blessed us all more even than did his previous years of worldly success.

Therefore, I say, that even failure may become not failure, but success of more golden quality than before.

IF PERIODS of failure, of ebbing tides, are a test to the individual who suffers them, they are also a test to his friends and to society.

Very lovingly, very patiently, very humbly must we walk with such a friend, lest like the friends of Job we seem puffed up in our own conceit, and become of no comfort to the sufferer.

For failure, say what we may, is like illness a period of great suffering. It is then that a man needs his friends. It is then faith and loyalty become most cheering and helpful.

Society, too, has its duty to perform toward failure. In the Bahá'í

world, according to the teachings of Bahá'u'lláh, no individual can be left to face alone the consequences of disaster. If his income, after the utmost earnest effort on his part, is not sufficient for his needs, society itself must equalize out of the public funds his income to his needs.

Thus, in the future Bahá'í world, failure will be deprived of its greatest curse—the fear of deprivation, of want of the basic needs of life for oneself and for one's family.

LET US KEEP ever in mind, then, the nature of life's tides and realize that they both flood and ebb. For ourselves and for others, we need this bit of wisdom.

Let us also realize that life has infinite continuity. It does not end here. Sad as it may seem from an earthly point of view for a man's life to come to a close in a period of depressed fortune, in reality it may be just the needed preparation for a glorious career beyond the pale of death.

And now that we see life as a whole, we no longer see success or failure as separate and antagonistic elements. They are but the warp and woof of life, merging into patterns the beauty and brilliancy of which depend upon the skill and faith and love with which we weave.

And at our side stands always the Master, ready to guide our awkward fingers and to train them ever to a greater skill.

THE RACES OF MEN—MANY OR ONE?

LOUIS G. GREGORY

The first article on "The Races of Men," by Mr. Gregory appeared in the March number of this magazine and analyzed the more scientific aspects of race. In the following the religious and spiritual phases of the subject are convincingly presented.—Editor.

THE nineteenth century saw human slavery, as an institution sanctioned by law, banished from all civilized communities. The twentieth century sees the evolution of a new kind of freedom, one which liberates minds from hoary superstitions and ancient dogmas, one which vibrates with the consciousness of a common humanity. Men now see as never before that class tyranny brings unhappiness to the aggressor no less than to the victim.

The spread of the social sciences is bringing enlightening contacts among people of all races and nations. All the races of mankind, no matter how delayed their development in some cases may be,—with encouragement, opportunity, sympathy and understanding, may attain the heights.

The colored philosopher and educator, the late Booker Washington, in his autobiography, recalled that during his boyhood he sometimes engaged in wrestling. On such occasions he observed that if he threw another boy to the ground, if he held him there he would be compelled to stay down with him; but if he arose the other boy would also rise. So his motto was, "All men up! No one down!" Such is the true philosophy of life.

AMONG THE EARLY white settlers of America was at least one group that regarded the red aborigines as being worthy of the treatment of

men. In Pennsylvania under the guidance of William Penn, white and red men entered into a bond of mutual trust that was not to be sundered as long as the sun should give light. This colony was thus saved from the bloodshed which disgraced most of the others. It seems a natural sequence that today the largest school supported by the American Government for the training of Indians should be on the soil of Pennsylvania, a commonwealth which has gained wealth and renown through upholding its standards of justice to men of all races.

In the memoirs of General U. S. Grant he relates how once when visiting the outposts of his army on Southern soil, a call was raised, "Make way for the commanding general of the army, General Grant!" To his surprise he saw himself surrounded by Confederate soldiers who had raised this call. Although these men were a part of an army with which his own was constantly fighting, yet these troops saluted him and made no attempt to capture him or do him bodily harm.

It had so happened that for some days the outposts of the two armies, Federal and Confederate, had touched each other and the soldiers on both sides, free from rancor, had become entirely friendly, exchanged what they possessed of the comforts of life as well as its amenities and were accustomed to

salute each other's officers when they appeared. In the early days of the great war a similar condition of friendliness appeared among the soldiers of the contending armies in France.

If men engaged in deadly conflict can pause long enough to discover and act upon the basis of their common humanity, certainly the forces of peace should strive for the means of making it durable, and in this nothing is more desirable than a farewell to class tyranny and the banishment of what the sociologist calls the superiority complex from all the world. The light of science powerfully aids this.

AMONG THE YOUTH of the world there is a great and continuous awakening to the need of friendliness and cooperation among all races and nations. Recently, among many incidents of a similar nature, the writer had the pleasure of mingling with an inter-racial and inter-national group of students made up of representatives of Johns Hopkins University, the University of Maryland, the University of Delaware, Morgan College and Howard University.

Their faces shone with happiness as from the standpoint of biology, sociology, anthropology and genetics they discussed, almost without dissenting voice, the potential equality of all races and the desirability of their mingling freely without prejudice in all the activities and amenities of life.

With the usual naivete, charm and courage of youth, they seemed to care nothing about what their elders, who were wrapped up in the

traditions of the past, might think of their present acts and attitudes. And they had summoned to their gathering three modernist and learned scientists to confirm them in their thoughts. Thus the orb of science beams with increasing brilliancy upon a growing world of thought and discovery.

THIS LIGHT OF science is but the reflection of a far "greater and more glorious Light" that has appeared with majestic splendor in the world today. This second light is Religion pure and undefiled from the Throne of God, or Temple of Manifestation.

The Bahá'í Revelation is the divine intervention in human affairs. Its ideals, teachings and principles will remove the superstitions that pall, the hatreds that blight, the prejudices that becloud, and the preparation for slaughter that now threatens the existence of all humanity.

Clearer than the deductions of science, weightier than the might of princes, wiser than the councils of statesmen, kinder than the hearts of philanthropists, and sweeter than the songs of seraphs is the Voice of God, calling all mankind to the Unity of the human family, the oneness of the world of humanity. This is the true guidance of all men in their relationship with their fellows, whether they be of the same race or nation or of others. The great law of universal well-being and happiness is set forth with a simplicity, purity, majesty and power which leaves no one in doubt.

"Verily the words which have descended from the Heaven of the

Will of God are the Source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the Light of Oneness."

Those who move in the direction of the Divine Will as expressed by the Manifestation of God, His Holiness Bahá'u'lláh, have the mightiest confirmation to support their efforts and are assured of victory, no matter how difficult the way may seem. A distinguished Southern educator who heard the Servant of God, His Holiness 'Abdu'l-Bahá, address the Lake Mohonk Peace Conference in 1912, quotes Him as opening His luminous address by saying:

"From time immemorial we have been taught the Unity of God, the Unity of God, the Unity of God! But in this day the divine lesson is the unity of man, the unity of man, the unity of man!"

Dr. Samuel C. Mitchell declared that from listening to this holy man whom he recognized as a Prophet, he had decided for himself never again to draw a vertical line upon his fellow-men. The great horizon line which covers all mankind, is sufficient for him. How happily does this illustrate the power and penetration of the Creative Word, that it should raise up from a single utterance one who has declared and reechoed it upon many platforms.

'Abdu'l-Bahá says: "God has made mankind one family: no race is superior to another. . . . God is the Shepherd of all and we are His flock. There are not many races. There is only one race."

Although the Sun of Truth is still largely hidden, "veiled by its own splendor," yet Its rays are pene-

trating the remotest corners of the earth, creating in souls a consciousness which binds all hearts together. Common sense and reason are explaining away the barriers of color which are caused by adjustment of people to climatic states over long periods of time. Scientists in many fields of research are thrilled by the discovery of a common human heritage which they sometimes boldly declare in words similar to those found in the sacred text. Statesmen, national and international, are making the Divine Spirit the foundation upon which they are striving to build a new social structure with justice to all, while in growing numbers people who take religion seriously are finding heart balm through their helpful interest in other people's affairs.

Some years ago the venerable Bishop of Georgia, Rt. Rev. Atticus G. Haygood, amazed his followers by boldly declaring in his book, "Our Brother in Black," that no attainment of the white race was impossible for the colored.

Governor Charles Aycock of North Carolina inaugurated a policy of large expenditure for education that would help white and black upon this basis:

"We hold our title to power by the tenure of service to God, and if we fail to administer equal and exact justice to the Negro we shall in the fullness of time lose power ourselves, for we must know that the God who is love, trusts no people with authority for the purpose of enabling them to do injustice."

Although the strongholds of prejudice seem invincible, the clouds of superstitions lower, the veils of ignorance overshadow and the re-

sources of rancor prepare for strife, yet upon the plane of being the Sun of Truth is radiant and will remove in time all dust from minds and all rust from hearts, to the end that the true Glory of God and the brightness of man may appear in the unity of the world. The shadows of the sunset and the glory of the dawn are both revealed in the Words that follow from the pen of 'Abdu'l-Bahá:

"It is very strange to see how 'illusion' has taken possession of the hearts of men while 'Reality' has no sway whatsoever. For example—*racial difference* is an optical illusion! It is a figment of imagination, yet how deep-seated and powerful its influence! No one can deny the fact that mankind in toto are the progeny of Adam; that they are offshoots of one primal stock, yet the optical illusion has so radically misrepresented this plain truth that they have divided and subdivided themselves into so many tribes and nations. . . . Although many intelligent men amongst them know that this racial difference is an optical illusion, yet they all confess their inability to stand firm before its uncanny, invisible power.

"The world of humanity is like unto one kindred and one family. Because of the climatic conditions of the zones through the passing ages colors have become different. In the torrid zone on account of the intensity of the effect of the sun throughout the ages the dark race appeared. In the frigid zone on account of the severity of the cold and the ineffectiveness of the heat the white race appeared. In the temperate zone the yellow, brown

and red races came into existence. But in reality mankind is one race. Because it is one race unquestionably there must be union and harmony and no separation or discord.

"The teachings of Bahá'u'lláh are the breaths of the Holy Spirit which create men anew. Personal amity, both in private and public, is emphasized and insisted upon. . . Bahá'is believe that mankind must love mankind; that universal amity must be practiced; that dead dogmas must be thrown away; that we are at the threshold of the Era of Interdependence; that we must forget prejudice and that universal love must become the dominant note of the twentieth century. . . . The tree of humanity is one and is planted by God. The origin is one and the end must also be one."

THUS IT IS clearly established through both religion and science that the only race is the human race. The illuminati of all groups today, upon the basis of the divine principle of the oneness of humanity, are working to build a new order in the world. Their ranks are widening day by day and among them are included all branches of the human family. They have crossed the borderland of separation and view with delight the world of unity. With reverence and appreciation they perceive the descent of heavenly guidance. In the sacred books of the past this divine favor is pictured as the Holy City.

The cities of the world today present to the gaze of the traveler striking contrasts between old and new. In days of yore the construction of homes was in the nature of a castle. Each house was defended

by a high fence or wall, behind which dogs barked furiously at all who approached, who were presumably foes until otherwise proven. Such places did not lack beauty. Nor were passers-by always wanting in charm. But in each case the beauty and charm were hidden by defensive battlements. Such are the cities of hearts when their love is concealed by the battlements erected by superstition and fear. In many of the new cities the absence of walls reveals velvet lawns and the varied charm of flowers. The adornments of the home, the sport of the children, the family cooperation in simple toil, create impressions of friendliness and accentuate the joy of life.

Those who visualize the City of God have faith in the final outcome of human destiny through a love that transcends all boundaries of race. Herein lies joy to the worker whose toil is linked with heaven as he serves mankind enmasse as well as singly. Peace to the nations when ready to pursue those ideals that guide the people of splendor. Perfection in education when the youth are allowed to treasure the jewels of minds and hearts despite the obstinate barriers of caste. Wealth for governments when the huge sums now given to armaments are by common consent turned into channels of construction. Solace for the needy when deserts are irrigated, waste places reclaimed, slums removed, the deep yields its coffers and the earth its fruits. Illumination to humanity when every man sees in his neighbor a garment in which God has clothed the reflection of the Manifestation of

Himself. Glory for the whole world when receptive to divine civilization which descends through the majestic revelation of His Holiness Bahá'u'lláh, the Shining Orb of His Covenant and the protection of His laws by which all races are banded together in the exaltation of service.

The story runs that a youth long absent from home in pursuit of education returned and was overjoyed to find that he now had a younger brother, born during his absence. He eagerly and lovingly embraced the new-comer. But alas! That child of immature years seeing in his brother only a stranger and all unaware of the relationship made a great outcry, wiggled out of his arms and even scratched his brother's face.

Such is all too often the attitude of people of one group toward those of another when uninformed of the divine law which makes all men brothers. Such immaturity in a time of rapid changes must soon happily pass as that which is real comes more and more into view.

That reality is the cooperation of all mankind in productive enterprises, the awakening of spiritual life, the assurance of the way of God, and the enkindlement of the flame of divine love which removes all clouds. To forsake prejudice is better far than to amass wealth. The conquest of animosities is far greater than victory over ones foes. The struggle for universal good is far nobler than the desire for personal success.

The Glory of the rising Sun reveals the way. Victory and joy to those who strive!

BAHA'Í COLLEGIATES

MARZIEH NABIL

This illuminating article pointing out the trivialities too current in college life, and making clear how the Baha'i teaching lifts the student to a more serious concept of life and duty to humanity, will be read with interest by all who, like the Editors, are impressed with the tragedy of the inadequacy of higher education in this day and age. The author is now a Junior at Stanford University.

THERE is a French perfume called "Always Me." "Always me"—that is the trouble with most of us. That is why we are stunted both spiritually and intellectually, why we cannot see over our ruts! That is why two-thirds of life passes us by, leaving no trace of a reaction. It is "Always Us." If we are full of ourselves, life can give us nothing. If a glass is full of water, who can fill it with wine?

Being full of ourselves means that we are glued to concrete trivialities. How many pounds have I gained? How many hours did I sleep last night? Is the pink hat more becoming to me, or the purple? We eventually become as lost in trivialities as a fly swamped in fly-paper. The result is that we can no longer respond to the essential meanings of life. Great truths embarrass us. It even happens that if some one mentions life after death or the brotherhood of man, we raise our eyebrows as if something indecent had occurred. We squirm and turn to the weather. It is a known fact that in the more formal of our everyday experiences only trivialities are a permitted subject of conversation. It is "Always Me."

And now Bahá'u'lláh has appeared, and has set us free. He has burned away the trivial, has made

us responsive to concepts, has brought us rest from the involved inanity of everyday existence.

And so it is that to the Bahá'í student, a course in astronomy means—not the cold dark hours on the observatory roof, or the lengthy calculations interrupted by clouds, but the fact that "the heavens declare the Glory of God, and the firmament sheweth His handiwork." The "Glory of God" is what we are seeking, and as the universe is unfolded before us, our worship increases. To appreciate the wonder of the workmanship, we must be familiar with phenomena. For only a musician can judge music; only a trained mind can see deep enough into life to be bewildered at its perfection.

To the Bahá'í student, then, sciences are a means of reaching God. They are a cause of increased faith. For each new discovery, each proven fact, completely coincides with and elucidates the teachings of Bahá'u'lláh and Ábdu'l-Bahá.

There are, too, the so-called cultural courses; the stories of what man has done, and what he has thought. The philosophy textbook, a thesaurus of gropings, which has sent many a good mind stumbling into outer darkness. The splattered histories, which make us ashamed of our forbears' tragic

and persistent stupidities, make us delight in the occasional glow of a great name. The psychology courses, promising so much, and leaving us adrift by mid-semester. (For one of education's greatest values is that it emphasizes not only the extent of man's knowledge but the depth of his ignorance). In all of these, too, we approach God, this time through man, His most representative creation. And these serve but to continually reiterate humanity's need of a tool to rebuild itself with.

YES, COLLEGE offers a glittering display of all forms of knowledge—there for the taking. And the freshmen are enthusiastic. At last they are going to handle Reality.

But what of the seniors? They graduate sobered, they emerge tired of the search, or defiant, or confused. Some are withdrawn into themselves, resolved not to think. Some cling to the shreds of their past belief. Some intelligently express opinions which a dervish in a trance would be ashamed of. Materially speaking, they graduate excellent citizens; spiritually, they are desolate.

But this is not true of Bahá'í students. We have a standard to judge by. We cannot lose our way in the bog of conflicting facts. Having proven with every strength of our reasoning the truth of the Bahá'í teachings, we have a touch-

stone by which to distinguish real from unreal. It is as simple as determining, by an axiom, the outcome of a geometry problem.

Socially as well, Bahá'í training is an important determinant. We do not, for instance, take college too seriously. We know that it is not a matter of life and death, but just one of the countless stages of soul development. On the other hand, we do not skim through too lightly; we feel it a moral obligation to do the work efficiently, realizing that such work is prayer if sincerely done, and that our subjects are chosen with a view to future Bahá'í service.

Prayer itself—so uncollegiate—is an important factor in our lives—supplies us with energy, elucidates our problems, normalizes existence.

In some ways Bahá'ís are spectators in college life—watching the others, studying their reactions, trying to discover how we must influence them toward effecting a new world order—realizing meanwhile that we are dealing with the best trained minds in the country.

Our chief difference from them is that we know where we are going—they do not. Our burden is therefore much heavier than theirs. We have a definite reason for existing. We have our place in a definite plan of world betterment. We are acquiring skill for a definite future task.

THE WANDERING JEW

LOULIE MATHEWS

TO understand the outer causes that led the Jews to intensive mysticism, it is necessary to consider their experiences in the early days of Christianity.

Before the end of the first Century, Jerusalem was razed to the ground. On the spot where the great synagogue stood (so often spoken of in the Gospels) a temple was erected to Jupiter, and above the Holy Sepulcher another was reared and dedicated to Venus.

An attempt to free the Jews from Roman rule, in 135 A. D., under the leadership of Baricichibas, proved a tragic failure. It resulted in the annihilation of political nationality, and it was estimated that over a million Jews fell in this uprising. From henceforth, they were forbidden to enter the gates of the Holy City, and were treated with humiliating cruelties. It was not until the accession of the Emperor Antonious that they had a respite from persecution.

Meanwhile, a great spiritual wave had swept over the people, and fifty years after the siege of Jerusalem, the Misnah, under the name of Talmud, was collected, which contained a number of laws, social and moral, as well as religious.

The social laws included a detailed account of daily life: How to enter a shop, what to say to a shop-keeper, how to eat your food. No modern etiquette book was more complete. The manuscript was edited and completed by Judah, at

the height of the Palestine Patriarchy, in the third Century.

As Christianity spread and was made a state religion, under Constantine, the Jews were meted out injustice from all quarters. They lost most of their civil rights, and every measure tended to repress and thrust them into isolation. They were regarded as a lower order of being, degraded and worthy of contempt, regardless of the value of their actions. Sometimes an Emperor graciously accorded them special liberty, but an apex of tyranny was reached in the reign of Justinian (553), when the Jews were forbidden to read the Talmud aloud, even in the synagogues, and a law was passed prohibiting them from entering commerce, or holding any position above that of manual labor. When they were obliged to testify in court, the Emperor forced them to do so girded in thorns, standing in water, so that they should not pollute the earth of the Christians; and, instead of swearing by one central law, they were obliged to swear by each law separately.

Finding themselves walled off from the life of the community, they formed a number of secret societies. Having to walk the streets as outcasts, in secret they rode in the Chariot of Ezekiel. They spoke together of angels and their visitations among them were the topic of the day. They began to penetrate more deeply the esoteric meaning of the Scriptures, and honor was accorded first to those

who had knowledge of the secret name of God in proportion to the mystic knowledge each had acquired. The God of their fathers drew nigh and the power of vision became their delight.

In secret, they fed the poor, and in secret they planned a migration to Egypt, where five hundred years before they had been in bondage. Here a new and more complete Talmud was collected, known as the Babylonian Talmud which is in use to this day. The Persian ruler allowed them to be governed by a Patriarch of their own choosing, who, in turn, was responsible to him. They founded two great Academies, Sura and Nehardes, to which flocked the Zoroasterian Persians.

During the days the Jews passed under the Roman yoke, they showed no sign of retaliation, they had formulated a saying: "The law of the government under which we live is the law." These words reflect the spirit of Jesus: "Render unto Caesar that which is Caesar's."

For a hundred and fifty years they were intensely alive to the deeper phases of religion and education, humble and grateful for their privileges. With the rise of Muhammadanism, however, both the Jews and Zoroasterians became undesirable subjects. The former silently folded their tents and returned whence they had come. They did not at first penetrate far inland, but settled along the Mediterranean. It was in Spain, however, that their most brilliant scholars were born.

In their wanderings, the Jews had assimilated the culture of the Greek, Roman and Persian civili-

zations, but it was especially the coming of Christ and the purity of the early Christian thought that penetrated their rigid laws and lifted them above theology into a closer union with God.

It is pleasant to remember that Charlemagne (742-814) treated the Jews with kindness, as a truly Christian ruler, in marked contrast to the other sovereigns of that day.

Before the tenth Century, the Jews had caught from Islam the creative spirit of poetry, philosophy, and science. As the dawn of the Muhammadan sun rose, it gave light to the minds of the Jews according to their capacity. As the light of Christ had given them power to penetrate the esoteric meaning of the Scriptures, that of Muhammad had given them an intellectual renaissance. As each Prophet so emphatically states, that the light He brings is for the whole world, our lack of knowledge and belief may dim its light, but its shining excludes no one.

Let us be admonished by the examples of persecution and narrowness afforded by history. The myth of the Wandering Jew is an apt illustration of the desire on the part of humanity to justify their cruel acts.

The Wandering Jew was a legendary figure, doomed to wander over the face of the earth until the second coming of Christ. This ageless being walked beside Christ on His way to the Cross, and said to Him, "Go Thou more quickly", and the Lord replied, "I go, but thou shalt wait until I return." This legend repeated by the Bishop of Schleswig, in 1602, who said he

had met the Wandering Jew, was readily credited and applauded by the civilized world. It was speedily printed by one Shristoff Scrutzer. (And as history has since proved that no such person has ever existed), therefore, it was clearly a secret manuscript printed under a false name. This pamphlet ran through forty editions, and was translated into every tongue. Before the end of the century, the Eternal Jew became a current expression and reports of his appearance were given in every land. Even in 1830 he passed along the by-ways of London, while as late as 1868 he presumed to saunter through a public square of Salt Lake City where he bought a newspaper and absorbed its contents in the presence of the awe-stricken citizens. Thus have our fathers stated and there were many who believed.

The myth of the Wandering Jew heightened prejudice, adding to the

race a mysterious, uncanny quality, but of far graver consequence was the justification of the Christian in his attitude towards the Jew. If God thus punished a man, was it not meet that mankind should shun and despise him also. How different are the following words of 'Abdu'l-Bahá on prejudice!

"Beware of prejudice, light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance whether it shines from the East or the West."

And again He says, "Consort with all the peoples of the earth with the utmost kindness and goodwill that all the worlds of being may be filled with the holy ecstasy of the grace of Baha. That ignorance, envy, hate and rancour may vanish from the earth and the darkness of estrangement amidst the peoples and kindred nations may give way to the light of Unity."

THE ONENESS OF HUMANITY

All are the leaves of one great Tree,
 As forming God's Humanity,
 Yet we His children draw the lines,
 That separate, and discord make,
 With prejudice, we fill our hearts,
 Nor seek in love to give and take.
 We look at all the different hues
 Of skin—and some we frown upon,
 While God—who did each one create,
 Sees but the red heart-blood as one.

To be a unit of the whole,
 The good of all alone to seek,
 To know that all must rise or fall;
 To help the saddened and the weak;
 This is the purpose of God's Plan,
 The Oneness of Humanity,
 All leaves upon His Tree of Life,
 Or drops of His vast Sea.

—SHAHNAZ WAITE

THE SWIFTNESS OF LIBERATING FORCES

DR. SUSAN I. MOODY'S OBSERVATIONS ENROUTE TO PERSIA

A very remarkable figure is Dr. Moody who, at the age of seventy-seven years is renewing her life of devotion to the progress of Persia. For fifteen years she had served in that country, but returned to America for a well earned rest necessary for her health. She had indefatigably worked for the women of Persia not only as a practicing physician but as head of the Tarbiat School founded and maintained by Bahá'is. During this period her medical work with the Persian women was very notable. How the people of Tihrán appreciated her previous services to them is shown in their reception of her on her return as described in this article. She is doing a great work toward the important goal of uniting the East and West.

The following is compiled from her recent letter giving a detailed account of her journey from New York to Tihrán.—Editor.

"We pray that God will unite the East and the West in order that these two civilizations may be exchanged and mutually enjoyed. I am sure it will come to pass, for this is the radiant century. This is an age for the outpouring of divine mercy upon the exigency of this new century—the unity of the East and the West. It will surely be accomplished."—'Abdu'l-Bahá.

THE "liberating forces" at work everywhere are bringing about vast changes in the social order of the world, and no place are they more apparent than in the East and Near East. The progress in the past was seemingly slow, but to those who had the vision, the divine law has ever been operating, even swiftly, for the Holy Spirit has been at work on the inner plane, seeds have been germinating in the soil of human hearts which have brought forth many blessings and many notable changes. The foundation of the old order has been crumbling for some time, and more rapidly than any one realized, until today the lifting of humanity into the new order is being demonstrated in very definite reforms so sure and certain that "he who runs may read."

To bring about changes necessary to the unity of the East and the West was not, and is not, easy of accomplishment, for the requirements of the New Age assuredly demand first, understanding hearts, touched by the Light of Guidance, and secondly, trained minds.

On the steamer crossing the Atlantic Dr. Moody and her traveling companion Miss Adelaide Sharp of San Francisco, (now director of the Tarbiat School in Tihrán, Persia) were happily surprised to find a distinguished Rabbi and his interesting wife deeply engrossed in the study of Bahá'í literature. They were so touched by the dynamic unifying power of the Bahá'í Cause that the Rabbi decided to arrange a Unity Meeting the last Sunday morning on the steamer. The speakers on this occasion were the Rabbi, some Christian missionaries and Dr. Moody. At the close of the service a Greek said to Dr. Moody, "On behalf of myself and all the Greeks I wish to thank you from my heart for your Persian prayer." Thus the leaven works. It was an interesting coincidence, too, that later Dr. Moody should again meet the Rabbi and his wife in Tiberias.

A brief visit of twelve days was made in Haifa, situated at the foot



Photographed in Kermanshah, Persia. Left to right: Mohamed Labib, who established the Children's Savings Bank named "Nonahallan Co.," which has branches in eight Persian cities. He is a noted Esperantist and a skilled photographer; Dr. Susan I. Moody, distinguished Doctor and famous Internationalist; Dr. Habibollah Moayid, known to many Americans, and also in Germany, as "Khodabaksh;" Miss Adelaide Sharp, American director of the Tarbiat School for Girls in Tihrán.

of Mt. Carmel, and now the most famous city of Palestine. It is here where the Guardian and Center of the Bahá'í Cause, Shoghi Effendi, has his home, as well as the other members of 'Abdu'l-Bahá's family. At present Haifa is being remarkably developed under the hands of Palestinian Jews and of the British. The prophecies of 'Abdu'l-Bahá in regard to the future of Haifa, 'Akká and the beautiful semi-circular bay of Haifa, are daily being fulfilled and the future will bring still more wonderful improvements.

Dr. Moody and Miss Sharp lived at the Bahá'í Pilgrim House in Haifa, and were privileged to have many conferences there with Shoghi Effendi, who, though very tired from overwork, gave them much of his time. They found Bahiyyih Khanum (the sister of 'Abdu'l-Bahá, called the Greatest Holy Leaf) though advanced in age, much better in health than for many years. Another item of in-

terest to Bahá'is is that Monever Khanum (youngest daughter of 'Abdu'l-Bahá) and her husband, Mirza Ahmad Yazdi, former Persian Consul at Port Said, are now living in Haifa permanently, both being eminently fitted to render valuable services to the Bahá'í Cause. The story about Rooha Khanum, (second daughter of 'Abdu'l-Bahá and the wife of Mirza Jalal), managing two households, her own and that of Shoghi Effendi, and yet finding time to take into her home two sick women and nurse them herself, was an interesting sidelight on the life of sacrifice lived in the Bahá'í colony at Haifa, for every one serves, and serves sacrificially including Miss Effie Baker, hostess of the Pilgrim House and Fugeta the well known Japanese Bahá'í server. Here is one spot on the face of this earth where every one forgets self and self-interests, and thinks only of how best to serve others.

Then follows the oft-repeated

story of all who have ever had the blessing of this visit, namely, that it is heartbreaking to leave the beloved family of 'Abdu'l-Bahá, for once having witnessed the love of God in action, and so perfectly and completely exemplified, one naturally wishes to remain forever in such a holy atmosphere.

But Tíhrán, Persia was the destination of these two American travelers, so they started on their long journey, traveling by way of Tiberias to Damascus, thence over the Syrian and Arabian deserts in a Dodge car carrying sixteen passengers. Dr. Moody describes some of their interesting experiences in these words:

"The transport usually stays over night at a caravansary, but as there was a glorious full moon a vote was taken and carried that we should have our evening meal and then ride all night.

"While we were at table a fine looking British officer came to me and said, 'How do you do Dr. Moody!' Think of it,—in the middle of the Arabian desert, at night! I answered, 'How did you know that I was here?' And he replied, 'When you came in the door I recognized you.' He was none other than Dr. Fortescue, whom I knew well in Tíhrán. We had a fine visit. He is now at the head of all British medical work in Mesopotamia, with headquarters in Bagdad.

"This incident recalls another similar which occurred on the Panama Canal. An American greeted me by name, on the deck of our steamer, and I recognized a former Chargé d'Affaires of our Legation in Tíhrán. He is now American Ambassador in San Salvador. He

wrote in my autograph book, 'A remembrance of Persian roses in a Persian garden in 1916.' My journeyings are replete with like pleasant memories."

Coming back to that all night moonlight ride on the desert in the Dodge car, Dr. Moody tells us none slept, but every one revelled in the rare experiences, and of course arrived in Bagdad hours before the usual scheduled time.

Here our friends remained for six days visiting among Bahá'is. Particular reference is made to their attendance at two very important meetings in the Mashriqu'l-Adhkar (the "dawning place of the worship of God." or Bahá'í Temple); also of an afternoon meeting for women and an evening meeting for men, the latter particularly interesting on account of the presence of the "Afnan" (one related to the Holy Family) and Sheik Mohi ed Din, traveling Bahá'í teacher "a tall man with a fine presence"; a distinguished group also on account of the variety of dress and headgear. "The vibration of Bahá'í love and unity was the gift we carried from these meetings," says Dr. Moody.

A short visit was next made in Kermanshah, one of the notable cities of Persia famous for the rug-weaving art. "And here we were guests at the home of Dr. and Mrs. Habibollah Khodabaksh, meeting old and new friends and another fervent Bahá'í traveling teacher, Jenabi Fazel *Shirazi*, who taught many years in the Boy's Tarbiat School of Tíhrán." Dr. Moody goes on to state, "We had spent Christmas in Haifa, Palestine; New Year's day we had attended the

memorable gathering in Bagdad; and on January sixth we were speeding toward Hamadan, Persia. We had to change cars at Bagdad, and so hired a Hudson car to take us through from that city to Tih-rán—cost twenty-nine English pounds. It was a new car and we had an expert chauffeur. The weather was perfect, no snow in the mountain passes up to this time.

Arriving in Hamadan, where almost every one in the city is a Bahá'í, our friends were guests of two noted Bahá'í doctors of the Jewish race—Dr. Hafiz es Saheh and his son Dr. Yohanna Hafiz, and what Dr. Moody says about their visit must be given in her own words:

“The Hamadan Bahá'is are numerous and prosperous. The large property owned by the Assembly comprises their Boy's and Girl's Schools, as well as a Mashriqu'l-Adhkar where we met an audience of seven hundred men. What a thrill it gave us! I told them I wished Shoghi Effendi (Guardian of the Bahá'í Cause) were standing in my place. The wave of smiles that swept over those happy faces foretold the greeting awaiting him when he will be free to carry out the expressed longing in his heart.

“At an afternoon meeting three hundred women were in the Temple,” and Dr. Moody says she greeted each one of them personally. The Bahá'í Boy's School in Hamadan is most prosperous and there is an excellent corps of teachers under the new superintendent Mirza Ahmed Raazee of Tabriz. The Girl's School is likewise very prosperous, and Dr. Moody was particularly pleased to find a

graduate of the Tarbiat School in Tih-rán as one of the teachers. Another meeting with the women Bahá'is of this city was pronounced a rare treat,—the chanting of the Bahá'í tablets, prayers and poems was followed by a social hour.

Three days were spent in the city of Kazvin, a center well known among Bahá'is. Our friends were the guests of Dr. Assad-ol-Hokema and at his home they saw hosts of Bahá'is, among them the young widow of the late lamented Mahmoud Zargonni. She is an accomplished student and is conversant with English and Esperanto.

From Kazvin we started the days' ride to Tih-rán, the capital of Persia, and the goal of this long journey. “We arrived after dark and a little late, but we were taken directly to the home of Mirza Feriborze whom we found waiting outside of the gate for us,” says Dr. Moody. Briefly she gives this picture of their activities:

“We had a good nights' rest and then the friends began to come. ‘Ferry and Sarvar’ kept open house. They came singly, in groups, Committees, Assemblies,—more than seven hundred the first week, and still we are greeting many new and old friends, both women and men, and happy are we!

“Words fail to express the joy of our ‘home-coming.’ The warm hearts of the Persian race are a storehouse of love. I thought I knew them thoroughly, but this experience contradicts such an assertion. I wish you might have seen how that love overflowed in gifts—potted vines and plants, large bouquets of flowers, two beautiful silver vases, many boxes of

confectionery, cakes decorated and frosted, sweets of all kinds. Do you wonder that the two Americans were completely overwhelmed?

"Miss Sharp has now been busy at the school for two weeks, studying conditions, teachers and methods with a view to bringing every department up to date, that our Bahá'í Girl's School may be an advance guard to aid in developing this *New Persia* which is greatly in evidence everywhere.

"I find the Bahá'í men actively interested in the important field of the progress of women. Meetings for conference are fully established. One of these I have already attended here in the home of Mirza Feriborze where we are staying. There were one hundred women present with a committee of nine men. There were three excellent

addresses by women and three by men, touching upon important points and practical opportunities for service. I shall be present at a second one soon in another section of the city. My incomplete command of the language prevents the giving of an adequate conception of this most important new move.

"It has recently been truly asserted that, 'The progress of Persia in the last few years exceeds that of the former two hundred.' The Mullahs are no longer in control of affairs, nor do they wear the old turban but the skip-cap, which, by order of Pehlevi, Reza Shah, is the universal hat of all Persians. The Mullahs who remain in Parliament are few in number and cannot force the enactment of new unjust laws, although the old ones have not yet been rescinded."

His Holiness Bahá'u'lláh appeared in the Orient and renewed the foundations of the divine teachings. His revelation of the Word embodies completely the teachings of all the Prophets, expressed in principles and precepts applicable to the needs and conditions of the modern world; amplified and adapted to present day questions and critical human problems. That is to say, the words of His Holiness Bahá'u'lláh are the essences of the words of the Prophets of the past. They are the very spirit of the age and the cause of the unity and illumination of the east and the west. The followers of His teachings are in conformity with the precepts and commands of all the former heavenly messengers. Differences and dissensions which destroy the foundations of the world of humanity and are contrary to the will and good pleasure of God, disappear completely in the light of the revelation of His Holiness Bahá'u'lláh; difficult problems are solved, unity and love are established. For the good pleasure of God is the effulgence of love and the establishing of unity and fellowship in the human world; whereas discord, contention, warfare and strife are satanic outcomes and contrary to the will of the Merciful.—'Abdu'l-Bahá.

WILLIAM H. RANDALL

1863-1929

THE ranks of the Bahá'í Cause in America have lost one of its best known and most sincere adherents in the person of Mr. William H. Randall of Boston, who passed into the life eternal on February 11, 1929.

But with him all business was secondary to the great "spiritual business" in which he was so deeply engrossed, for his greatest activity in life was the study of religion. He investigated quite impartially all Faiths that came to his notice.



Mr. Randall center and Mrs. Randall right, with other pilgrims visiting 'Abdu'l-Bahá at Haifa

Mr. Randall was born in Boston, April 19, 1863, and was christened in the Roman Catholic Church. He was educated at Chauncey Hall school and abroad, and was a great student of history, science and religion during his school days and for the remainder of his life.

He entered the shipping business in the last days of the old "Clipper Ship," and rose from office boy to President of the Company. A few years before the World War he organized the firm of William H. Randall Company, owners of a large line of steamers. During the war he was a consultant member of the United States Shipping Board, and appeared before the U. S. Senate for that Committee.

He first heard of the Bahá'í Teachings through Miss Alice Buckton of England, who told a group of our friends about the Bahá'í martyrs. Through Miss Buckton he met Mr. Harlan F. Ober who supplied him with Bahá'í literature, and who spent days and nights in our home explaining the Teachings. In the summer of 1912 Mr. Randall met 'Abdu'l-Bahá at the Charlesgate in Boston, and later 'Abdu'l-Bahá came to our home.

The next summer (1913) he became a trustee of the Green Acre Fellowship (now the Bahá'í Summer Colony at Green Acre, Eliot, Maine).

In 1914 Mr. Randall was elected to the Bahá'í Temple Unity (the

National Executive Committee of the Bahá'ís at that time), and served on said Committee for ten consecutive years. During this period the money was raised for the Temple Foundation, and as he was either Treasurer or Chairman of the Committee most of the time, he was extremely active.

His greatest interest in life was promulgating the Bahá'í Teachings and holding aloft the standards of this Cause. As Mr. Randall was for the most part an inspirational speaker, his services were very effective and successful, and in his travels far and wide over the country, he spoke before many Assemblies and gatherings, always giving the Bahá'í Message from one angle or another. Probably his largest audience was at Lily Dale, N. Y., where he addressed a thousand or more at the Spiritualist Camp, having accompanied Jinab-i-Fadil, also an invited speaker, and Miss Martha Root who was reporting the Conferences.

Long before an active Bahá'í Teaching Committee was organized he had placed teachers in the field, and was always eager to assist any one who would and could go forth and give the Bahá'í Message.

Perhaps his greatest work was at Green Acre. In the early days when he was called to work there, he was able to serve Green Acre in a material way in holding together for the Bahá'ís the various properties and making vast improvements.

Miss Sarah Farmer, the founder of Green Acre Fellowship, was in those days confined in a Sanitarium. Through Mr. Randall's efforts her release was brought about, thus fulfilling the promise to her by



Abdu'l-Bahá, with Mr. Randall in the background. A picture much appreciated.

'Abdu'l-Bahá that she would pass away in her own home.

One of her fondest dreams was to have an electric lighting system installed at Green Acre. And this Mr. Randall accomplished the last summer of her life.

His interest in Green Acre never lessened, and those who have been with him there each summer have realized his untiring energy in furtherance of the great work at that Center, called by 'Abdu'l-Bahá "The Green Akká of America." He spent his last summer there giving spiritual inspiration to many. Surely he will be greatly missed in that wonderful Bahá'í Summer Colony which he so materially helped in organizing and maintaining even to the end of his life.

Mr. Randall's outstanding characteristics were his wonderful sense of justice, his undying generosity, and, during the later years of his life, his humility and severance. He reached what seemed to us the true state of "radiant acquiescence."

In 1919 he made a pilgrimage to Haifá, Palestine, to visit 'Abdu'l-Bahá. From his own notes of that visit the following is quoted:

"The Master 'Abdu'l-Bahá sent for me after the meeting, and Shoghi Effendi accompanied me to his bedroom. As I entered, the Voice of the Beloved Master most sweetly called to me, 'I have asked you to come to my bedroom. You are now in the Kingdom—in the kingdom of my heart and it is eternal. Your heart is a magnet that attracts the bounties of God. Your purpose is pure. I am greatly pleased with you. Many I love; some I have confidence in; but I both love you and have confidence in you; you will never leave me even though you depart from here. You must be a candle aflame, and unite the friends in America. You must love them. You must be a center of love. Your heart is a magnet. I love you very much, and I expect much of you . . . My love is with you always. You may ask anything you wish.' Then 'Abdu'l-Bahá closed His luminous eyes.

"I said, 'My Lord, I want only the flame of your love eternally in my heart to make me steadfast and to serve Thy Cause and the friends of God.' His eyes opened and again He spoke, 'Your wish is granted. You are in the Kingdom—the veils like clouds shut out the Shining Reality, but it is present. Christ once said, 'I shall not eat again of the grapes until I eat them in my Father's kingdom!' I hope we shall eat together in the Kingdom as we are eating now. Thou art under the protection of God.'"

During the past fifteen years Mr. Randall has given innumerable lectures in Boston on the Bahá'í Cause, speaking from many different platforms. His last public address was in the Temple Israel in December before an audience of three hundred. He was well known as a very convincing speaker, not only as a lecturer of note, but very often presided as chairman with rare tact and charm.

The greatest tribute, however, is contained in the cable from Shoghi Effendi, Guardian of the Bahá'í Cause, Haifa, Palestine, who referred to him as "the distinguished and beloved servant of Bahá'u'lláh." He needs no greater crown for this commendation is all-inclusive.

RUTH WALES RANDALL.

WILLIAM H. RANDALL

He had not far to go.
When death called, it was but a step
Which took him to the Unseen Realm, his home.
There he had long lived, glowing with its brightness,
While we, his neighbors, chiefly saw the shadows
Which unseen lights cast on our earthly plane.

Living among us, dear to all who knew him,
He lived already in the realm of spirit.
Nothing less held him. His soul was centered always
On inner forms of beauty, thoughts, ideals—
And tenderness for all men and their woes.
Loving, and loved, and walking with his Master;
He had not far to go when he was called.

Nor is he far from us, who love and need him.
He leads us still. The living truths he taught us,
He teaches all the more, now, when the veils .
Have lifted, and he sees that light undimmed—
Which always he has seen—and ever shown us—
In his sweet, noble countenance, and golden speech.

God blesses him, and blesses us through him,
Since we, too, have not far to go—
Because he shows the way and leads us on.

CHARLES F. WELLER.

HIPPOLYTE DREYFUS-BARNEY

THE PASSING OF A BAHÁ'Í SCHOLAR AND LECTURER

MR. DREYFUS-BARNEY first heard of the Bahá'í message in Paris, France, in the summer of 1901. He was at the time an agnostic who believed that life and character are above dogma and creed. Although he had never believed in any force transcending nature, nor had he received intimations of the possible existence of a Supreme Being, yet after hearing of the advent of Bahá'u'lláh his inner susceptibilities became unfolded and in his subsequent study of the teachings and his visit to 'Abdu'l-Bahá in the prison of 'Akká, he attained a supreme realization of the significance and importance of this message to the world.

At that time translations of the Bahá'í teachings in any language were so meagre that the greatest proof of their power lay in the dauntless faith and courage of the early followers. As with the disciples of Christ, so was it with these early believers—by their faith and ardor, their devotion and enthusiasm, they became magnets attracting others to their ranks.

Thenceforth Mr. Dreyfus-Barney set himself the task of mastering the Persian language and studying the writings of Bahá'u'lláh in the original, translating these teachings, so fundamental to the needs of the age, into French.

As a profound scholar, a loved and trusted friend among his associates, as a man of deep sympathies, intellectual attainment and sound judgment, he was well prepared to grasp and accept the sublime teach-

ings of Bahá'u'lláh and become their greatest advocate and exponent in France.

Among his most important works are: *L'Oeuvre de Bahá'u'lláh*, *L'Épître au Fils du Loup* by Bahá'u'lláh, *Essai sur le Baháisme*.

His activities and services in the spread of the Bahá'í faith were by no means confined to France for Mr. Dreyfus-Barney visited most of the European countries, the United States and Canada, China, Japan, Egypt, Algiers, Persia, the cradle of the Bahá'í faith, and other countries, everywhere leaving the impress of his lofty character, his breadth of vision, his mature knowledge of the religion of Bahá'u'lláh.

His presentation of the Cause among all peoples enhanced its honor and prestige, and among the friends he was invariably a unifying influence, welding them in those deeper bonds of brotherly love which is the essence of the Bahá'í faith.

The following typical incidents in his life will be of interest to the reader:

At a meeting and conference at the Sorbonne, the most famous institute of learning in France, during a scientific and philosophic discussion, Mr. Dreyfus-Barney was the first to expound in that center of learning the principle of Bahá'u'lláh on the duality of the Universe.

This teaching of the duality of all phenomena is a basic law innate in creation. Briefly stated, it is that all phenomena have two poles or opposites and that it is on these al-

ternate rungs of the ladder of human experience that man contacts with the facts of life.

Darkness of itself is non-existent but is the absence of light; evil of itself is non-existent, but is the absence of good; cold is the absence of heat; hate is the absence of love; ignorance the absence of knowledge, and death the absence of life. These constitute the positive and negative poles of creation and are the means whereby man may emerge from obscure gropings after truth into the clear light of "indubitable knowledge."

Just as in nature, through this law of contrasts, man discerns that which is harmful to him from that which is for his well-being, so morally and spiritually through the revealed teachings of the Prophets "man becomes able to discern light from darkness, truth from error" and to ascend in the scale of conscious knowledge. It is this power of conscious choice vested in the free-will of man, which distinguishes him from the animal and is the determining factor in the evolution of his character and of his immortal spiritual entity.

Another interesting incident occurred on his return from one of his visits to India, when he brought with him negatives of groups of native Bahá'is. Taking these to be developed and printed, the photographer informed him that these pictures were not genuine but had in some way been artificially produced. Mr. Dreyfus-Barney asked him his reasons for such a statement, whereupon the photographer said, "The people in these groups are of such mixed caste that they could never be brought together without killing one another. Therefore, it is evident that these pic-

tures are not genuine."

Mr. Dreyfus-Barney explained that these groups of natives who formerly had been in the utmost enmity and hatred were now united in the bonds of love and brotherhood through the power of Bahá'u'lláh and His teachings.

Like many Bahá'is he combined a rare sweetness of nature with great firmness and strength, and his criterion for estimating the true worth and status of his fellow Bahá'is is a standard for all. He said that he considered every soul in their relation to God and to the Cause, never in their relation to him. Thus he said if anyone hurt or wronged him he did not allow this to influence his judgment, this being merely a transient personal matter, but always considered each person in their relation to God and their service to the Cause.

On the recent death of Mr. Dreyfus-Barney in Paris, after a lingering illness, Shoghi Effendi, the Guardian of the Bahá'í Cause writes:

"His gifts of unfailing sympathy and penetrating insight, his wide knowledge and mature experience, all of which he utilized for the glory and propagation of the Message of Bahá'u'lláh, will be gratefully remembered by future generations who, as the days go by, will better estimate the abiding value of the responsibilities he shouldered for the introduction and consolidation of the Bahá'í faith in the Western world."

In these brief and fragmentary memories of early associations with one who has become an internationally known figure in the Bahá'í Cause, I pay my humble tribute to a great soul and a life long friend.

MAY MAXWELL

A REMEDY FOR "THE CONFUSION OF TONGUES"

BERTHA HYDE KIRKPATRICK

"The Confusion of Tongues," by Charles W. Ferguson, Doubleday, Doran and Company, Inc., Garden City, New York. A brief review of one of the chapters of this book, namely, that devoted to "Bahá'ism." Mrs. Kirkpatrick has admirably and with rare spiritual charm analyzed Mr. Ferguson's so-called "descriptions." She makes it clear that it is quite impossible to give an accurate picture unless one has vision and seeks and sees the truth with an unbiased mind.

IN his recent book, "The Confusion of Tongues," Mr. Charles W. Ferguson has described with some care nineteen so-called cults or "isms" which he finds flourishing in American religious life today. These nineteen, he discovers, are only a small fraction of the quite unbelievable number of religious cults which find such a fertile soil for growth in present day America.

The author has done some careful investigating and shows a desire to be accurate in his statements. However, the method of treating a subject and the author's own reactions may have as much to do with leaving a correct impression with the reader as the accurate statement of facts.

Material for such a book must necessarily be selected and evaluated before being used, even though the author purposes simply to describe. His purpose, says Mr. Ferguson in his preface, is descriptive and not theological. He adds, however, "Clearly I have been beguiled by the odd, but not, I hope, to the point of inaccuracy."

Has not Mr. Ferguson, in selecting his material, assumed too easily that all so-called cults or "isms" which are not strictly orthodox or conventional must of necessity have something odd and amusing about them?

In this chaos of modern cults, this "confusion of tongues," one does well to be guarded, even skeptical, to question deeply before one passes final judgment. But is there not some way to tell the true from the false, the reasonable from the erratic, the truly spiritual from the superficial? Is there not an antidote for the "confusion of tongues?"

Is there not such a thing as a pure religion, making for the true progress of humanity? Is it not a possible thing for such a religion to be born in modern times? What are the tests by which we shall recognize such a religion? We cannot help feeling that it is because Mr. Ferguson has ignored such questions or answered them with too little insight that he has included a chapter on "Bahá'ism" in his book; that if the author had sensed the true spirit of the Bahá'í Movement, he would have felt that a chapter on this subject did not belong in the kind of book he has chosen to write.

Although Mr. Upton Sinclair gives only a paragraph to the Bahá'is in his book, "Profits of Religion," and although he is somewhat inaccurate in the use of terms, we think he comes much closer to sensing the true Bahá'í spirit than does Mr. Ferguson.

Mr. Sinclair says: "I would not

be understood as believing that all our cults are undiluted fakery, for that would be doing injustice to some earnest people. There are in this country many followers of the Persian reformer, Abbas Effendi, who call themselves Babists and who have what I am inclined to think is the purest and most dignified religion in existence."

Slowly indeed and in spite of ridicule and of vigorous and prejudiced opposition, the Bahá'ís are making a place for themselves in the western world, and many thoughtful and earnest people in America are beginning to recognize, as does Mr. Sinclair, that the Bahá'í Religion is both dignified and pure.

IN CONSIDERING the different attitudes taken toward the Movement by those outside the Bahá'í Cause, we must not overlook that from the beginning scholarly men and women have given serious consideration to the Movement. Charles Baudouin in "Contemporary Studies," says: "We Westerners are too apt to imagine that the huge continent of Asia is sleeping as soundly as a mummy. . . . and we blush when we realize our previous ignorance of the fact that towards the middle of the nineteenth century Asia gave birth to a great religious movement—a movement signalized for its spiritual purity. . . . Above all we are impressed by the fact that, in our own time, such a manifestation can occur, and that the new faith should have undergone a development far more extensive than that undergone in the same space of time nearly two thousand years ago by budding Christianity. . . . The Bahá'ist ethical code is dominated by the law of

love taught by Jesus and by all the Prophets. In the thousand and one details of practical life, this law of love is subject to manifold interpretations. That of Bahá'u'lláh is unquestionably one of the most comprehensive of these, one of the most exalted, one of the most satisfactory to the modern mind.

"Bahá'ism, then, is an ethical system, a system of social morality. But it would be a mistake to regard Bahá'ist teaching as a collection of abstract rules imposed from without. Bahá'ism is permeated with a sane and noble mysticism; nothing could be more firmly rooted in the inner life, more benignly spiritual; nothing could speak more intimately to the soul, in low tones and as if from within. . . ."

In 1892 Earl Curzon wrote speaking of the Bábis, as he calls them: "Of no small account, then, must be the tenets of a creed that can awaken in its followers so rare and beautiful a spirit of self-sacrifice."

Such passages as these reveal that there have always been sympathetic observers among understanding and learned men who have recognized the exalted spirit of the Founders of the Bahá'í Religion and the power of their teachings and spirit to recreate the lives of men.

We do not wish to be unduly critical of either Mr. Ferguson's point of view or the sincerity of his desire for accuracy. He discovers some good things in Bahá'ism. But it seems fair to set out a few facts either overlooked or disregarded by the author of "The Confusion of Tongues," and to try to correct some impressions he leaves, which we believe give the general reader an incorrect under-

standing of the Bahá'í Movement.

"Like all cults, it is not a cult," Mr. Ferguson says. In regard to this we may note that in the fall of 1924 in connection with the great exposition of the British Empire at Wembley, there was held in London a conference of the Living Religions of the British Empire. At this conference the Bahá'í Religion took its place among the eleven or twelve other living religions of the Empire. Two vital and scholarly papers were read on the Bahá'í Religion at the conference. This recognition would seem to classify it as a religion rather than a cult.

If we wish to place emphasis on a *living* religion, it is interesting to note that Harry Charles Lukach says of it, "Of all the religions which have been encountered in this journey. . . it (Bahá'ism) is the only one which is alive, which is aggressive, which is extending its frontiers, instead of secluding itself within its ancient haunts. It is a thing which may revivify Islam, and make great changes on the face of the Asiatic world."

IN ATTEMPTING to trace the history of the Bahá'í Cause one must remember that the Movement started in a country where religious fanaticism was so intense that those opposing the Cause did not hesitate to spread and cause to be printed false and calumnious reports, and even to falsify manuscripts. Hence the conflicting stories which Mr. Ferguson finds in the early history.

In America the Bahá'í Movement was first publicly mentioned at the Congress of Religions at Chicago, held in 1893 in connection with the Columbian Exposition. Dr. Henry

H. Jessup, a Christian missionary and teacher of Beirut, Syria, used these words: "In the Palace of Bahji, or Delight, just outside the Fortress of Akká on the Syrian coast, there died a few months since, a famous Persian sage, the Babi Saint, named Bahá'u'lláh—the "Glory of God"—the head of that vast reform part of Persian Moslems, who accept the New Testament as the Word of God and Christ as the Deliverer of men, who regard all nations as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar and gave utterance to sentiments so noble, so Christ-like, that we repeat them as our closing words: 'That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religions should cease and differences of race be annulled. What harm is there in this? Yet so it shall be. These fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace shall come. Do not you in Europe need this also? Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind.'"

IN THE interpretation of the lives, characters, and words of the Founders and Expounder of the Bahá'í Movement, Mr. Ferguson's point of view has caused him to give not only an inadequate but misleading picture. In touching here and there the lives and words of anyone it is very difficult to give an all-round fair impression, but where one's object is to find amusing material in lives that were essentially

noble and heroic, to treat lightly lives and words that are vital, earnest and serious, it is, we think, impossible to give a true, an accurate picture.

The testimony of those who have known these historic figures at first hand, whether believers or non-believers, except those influenced by fanatical religious prejudice, show that they were men of rare intellectual power and saintly character commanding veneration and winning love, often even from would-be enemies. As they were many-sided, so their appeal was many-sided, and we find them respected by the influential and mighty and loved by the poor and ignorant.

Of 'Abdu'l-Bahá Dr. J. E. Esselmont says: "From the beginning of the British occupation large numbers of soldiers and Government officials of all ranks, even the highest, sought interviews with 'Abdu'l-Bahá, delighting in His illuminating talks, His breadth of view and depth of insight, His dignified courtesy and genial hospitality." Such respect paid to Him during His life and the homage shown Him at His death by believers and non-believers alike indicate that He was a man of rare endowment and saintly character.

Neither the Báb, Bahá'u'lláh nor 'Abdu'l-Bahá were ordinary men, seeking self-aggrandizement by the founding of a cult. The Báb met a martyr's death willingly, joyfully. Of Him Professor Ross of University College, London says, "His wonderful life needs no comment. If ever a life spoke for itself, it is the Báb's with its simplicity, integrity and unswerving devotion to the Truth that was born in Him."

Professor T. K. Cheyne, Oxford professor and world-famous Bible student said of Him: "His combination of mildness and power is so rare that we have to place Him in a line with super-normal men." And these are but two of many such testimonies as to the purity and power of the Báb's life.

Of the compelling majesty and kingliness, of the gentleness and selflessness of Bahá'u'lláh there is abundant testimony, while friends and enemies alike bear witness to His knowledge, wisdom and power. His writings show forth truth, justice, a yearning love, mercy. His entire life was one of complete self-abnegation. He sacrificed worldly possessions and comforts, and endured untold suffering and hardship. What was the source of this superhuman strength, power and courage?

His message is a call for world peace based on a plea for world brotherhood, emphasizing the necessity for universal education, the freeing ourselves from racial, religious and national prejudices, the establishment of economic justice as auxiliary to and necessary for bringing about the international peace and harmony which has been the dream of prophets, poets and idealists for centuries.

But it is not Bahá'u'lláh's call to universal peace that such people as Mr. Ferguson object to. Mr. Ferguson puts his finger on the heart of the matter when he says, referring to their stand for peace: "What they (the Bahá'is) have done is not so absurd as the reason they give for doing it." The objection is that Bahá'u'lláh has given this message, so sorely needed by and so well fitted to the

modern world, as *one inspired by God*, one who fulfills the prophecies of all religions and one who has come to unite all religions.

Whether this belief is true or false is a claim which can be settled neither by argument nor by ridicule. Each individual must question and search and decide for himself. There are many who are not satisfied to dismiss this question lightly.

THERE ARE OF NECESSITY all shades and degrees of belief as to just what is meant by a Messenger of God and special revelation and as to how the Spirit of God works to bring about a better world. The Bahá'ís feel only respect for all who are sincerely seeking to cooperate in bringing about this better world, whatever their particular belief.

But does not the world need Divine Guidance in order to bring about this better world that we all long for? Devoted followers of Christ believe that the true Christ spirit applied to the present world problems will solve them. In Bahá'u'lláh and His teaching we find this Christ spirit with fresh and recreating power. Many both ignorant and learned believe that the Christ must come again.

In Bahá'u'lláh is the Christ spirit come again. Bahá'u'lláh has given a message lofty and ennobling, peculiarly adapted to the present needs of the world. It has already brought light and life to thousands of souls. It is uniting Jew, Muhammadan and Christian. Is it fitting to treat slightly the Messenger or speak lightly of the message? Is not Light good in whatsoever lamp it is burning?

Recognizing Bahá'u'lláh's power and sainthood, Professor T. K. Cheyne says, "If there has been any Prophet in recent times, it is to Bahá'u'lláh that we must go. Character is the final judge. Bahá'u'lláh was a man of the highest class—that of the Prophets."

Of the illumined character and penetrating power of the Báb and Bahá'u'lláh, Dr. Esselmont finds but one explanation:

"The more we study the lives and teachings of the Báb and Bahá'u'lláh and the progress of the movement they founded, the more impossible does it seem to find any explanation of their greatness, except the one put forward by themselves, namely, Divine Inspiration. They were reared in an atmosphere of fantacism and bigotry. They had only the most elementary education. They had no contact with western culture; no political or financial power to back them. The great ones of earth ignored or opposed them. They were shut up in prison and their books burned. They had no help but that of God, yet already their triumph is manifest and magnificent."

Briefly then these inspired Bahá'í Prophets bring this message as a remedy for "The Confusion of Tongues"—

That we are living at the dawn of a New Age of Universal Peace.

That nothing but sincere love and altruism among nations and individuals can bring about this Age of Peace. "Science cannot create amity in human hearts. Neither can patriotism or racial prejudice effect a remedy. It must be accomplished solely through the Divine Bounties and Spiritual Bestowals which have descended from God in this Day for that purpose."

If we have hearing ears we may hear the music from this dawning Age of Peace instead of the discord of "The Confusion of Tongues."

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 20

MAY, 1929

NO. 2

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

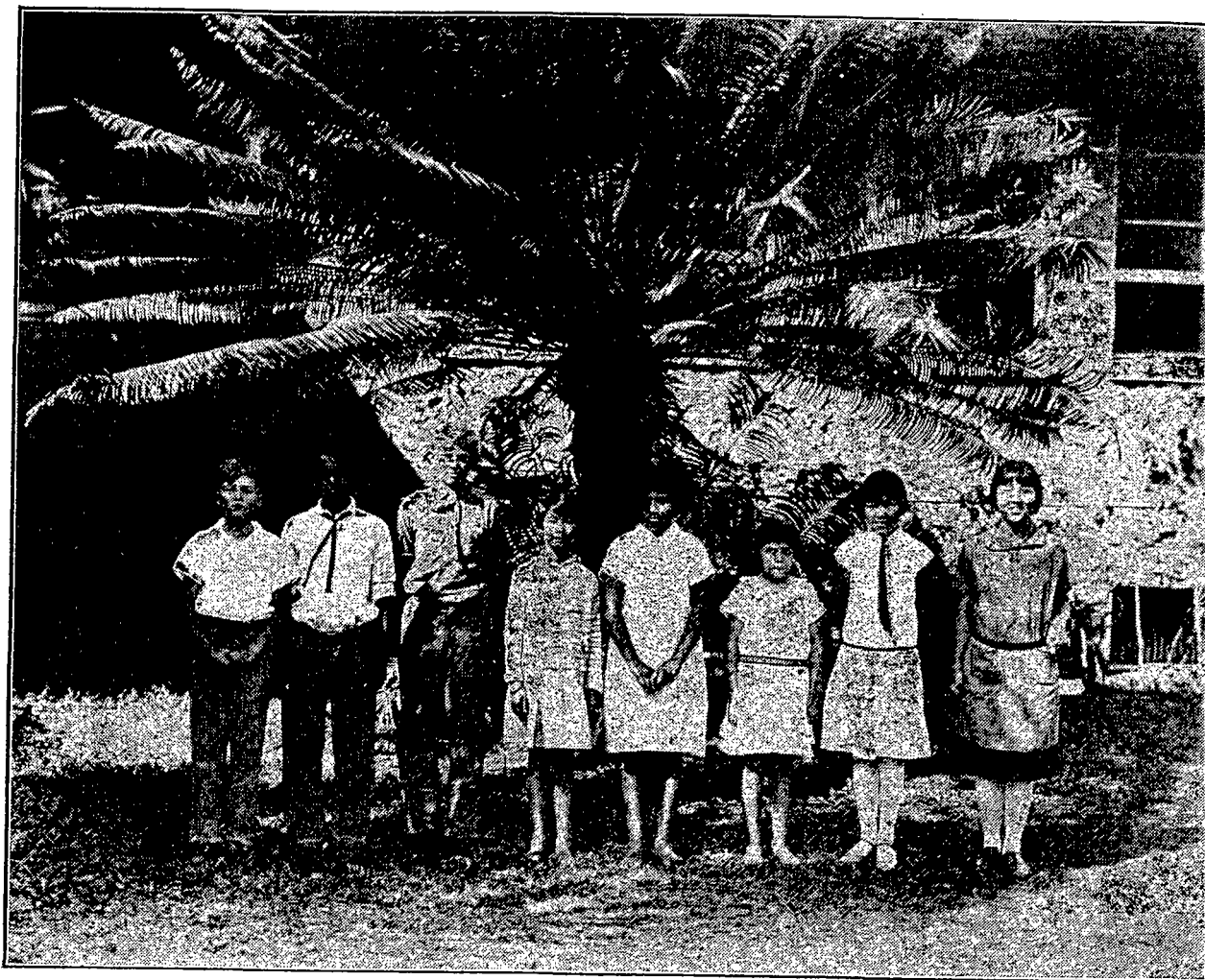
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THE ONENESS OF MANKIND

This magazine has published at various times reliable information about the forward movements in Hawaii, especially pointing out the marked progress along those lines which make for a better understanding between the races. An interesting article in "The Library Journal," of February 1, 1929, on "School Libraries in Hawaii," by Charlotta Hoskins, Children's Librarian of the Maui County Free Library, states that, "The children who come to the library are of many nationalities," and that they are "our most enthusiastic patrons." There being no segregation in the schools or any place else in Hawaii, the children grow up together free from the thought of race barriers, and with a oneness of spirit quite in keeping with the New Age.

The children who posed for the above picture demonstrate that "the drawing together of all races," is working out in practice as the law of the *oneness of mankind*—a fundamental teaching in The Bahá'í Cause, is applied. Here is shown a happy and extremely attractive group composed of an American, Portuguese, English, Japanese, Spanish, Hawaiian, Chinese and Korean.

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“I am not impatient of calamities, in God's way, nor of afflictions for His love and at His good pleasure. God hath made affliction as a morning shower to His green pasture and as a wick for His lamp whereby earth and heaven are illumined.”

—Bahá'u'lláh.

THE LIFE OF MAN can be subsumed under three great laws: the law of achievement, the law of growth, and the law of service.

Success in the world, the maximum of gainful achievement, is the goal and striving of most human beings who have enough intelligence and ability to at all rise above the strength-absorbing tasks of mere existence.

This ambition, self-seeking though it be, is not blameworthy. And it is the motive-power of most progress, both for the individual and for humanity as a whole. Therefore, it plays an important and constructive part in the world's destiny.

Exertion of all one's powers in one's chosen form of livelihood is commended by Bahá'u'lláh in these words: “The best of men are they that earn their livelihood by a profession and expend on themselves and on their kindred, for the love of God, the Lord of all worlds.”

And 'Abdu'l-Bahá urges all to seek constantly to improve the quality of their achievement in order that they may reach the highest possible success commensurate with ability.

This law of struggle for advance-

ment, of utmost expenditure of effort in the way of achievement, is fundamental in all nature as the essential force back of evolution. Thus it is cosmic in its nature—and rises above the category of exploitation. For by fulfilling this law of self-seeking, the individual, at the same time that he benefits himself, confers benefits also of a universal nature.

AS THE INDIVIDUAL makes effort toward success, he is now and then surprised at finding unavoidable obstacles thrown across his path. Life's smooth progress halts at times before barriers not of man's upraising.

This experience of failure or catastrophe is common to all. Apparently there is some universal law at work here which tends at stated periods to obstruct or countermand the law of progress by conscious and intelligent effort.

This second law—mightier even than the law of progress through effort—may be called the *law of growth*. Its purpose is the development of the soul of man along lines harmonious to the universe as an ordered whole.

In other words, it is the purpose

of Destiny, in placing trials and tests in the path of effort and progress, not only to stimulate to greater effort but to bring to the individual awareness and conviction of the greatest truth in the universe—namely, that “God alone is the One Power that animates and dominates all things.”

For if man, relying upon his own powers and efforts, could advance consistently, acceleratedly, and without failure along the road to individual success, he would come to deem himself, like Lucifer, as an independent cosmic energy.

No matter how splendid the character and spirit of the individual, trials, tests, failures must fall across his path if he is to remain truly humble, truly cognizant of the august truth of “God alone as Power.”

Thus failure is an important factor in the law of growth—an inseparable concomitant of progress—until man is completely purged of ego.

THE LORD chastizeth whom He loveth. Often the trials come thickest upon the noblest characters, those most earnestly striving to perfect themselves—while more selfish, more ignoble people are granted by Destiny a more even tenor of life.

This, however, is easily understandable from the premises already stated. When our time comes to grow into the plane of the universal, we must accept with the growth the necessary growing pains. The trials are to promote growth. They will continue until man reaches the perfect stature of his higher self. They are pure

beneficence and kindness on the part of God. And their fruit is infinitely more valuable to man than the mere outer fruits of prosperity and success—for once established, growth is an eternal part of man, an infinite and inseparable possession of the soul.

A THIRD LAW guides the destinies of man—continuing that which the law of growth began and raising man to the plane of spiritual perfection.

This is the *law of service*, which all the Prophets and Manifestations of God exemplify in Their lives.

Why is it, one may ask, that these great Souls, expressing directly the All-Power of God, should suffer such vicissitudes and be led like sheep to the slaughter. Why do they not mount, step by step, the path of achievement and success deservedly earned by Their great consecration and service to mankind?

The suffering of the Manifestations of God is voluntary—(since They are above the plane of the phenomenal)—and is assumed by Them in order that humanity may learn a pure service which is totally severed from self.

Except for these striking examples and demonstrations from the lives of the Manifestations of God, man could not possibly gain a realization of what service is. Inevitably he would expect his service to entail tangible rewards to himself.

But when we see how the Teachers of Mankind stoop to the very dust of martyrdom in order to show what it is to serve without thought of reward, we can but be

ashamed should we strive to render less a quality of consecration to the universal needs.

This month is the anniversary of the Báb, Whose glorious life is described elsewhere in this issue. What greater lesson can we learn from the utter consecration, the self-sacrifice, the final martyrdom of that resplendant Youth, than the understanding of what service means?

Similarly did Bahá'u'lláh and 'Abdu'l-Bahá give up all that happiness ordinarily demands of life, and within prison walls demonstrated the career of service. "Behold a candle, how it gives its light! It weeps its life away drop by drop in order to give forth its flame of light."

THE LIVES OF THE great Manifestations completely reverse the ordinary progress of man as based upon the law of achievement. For while man, having little, strives constantly to get more, the Manifestations, often (as Bahá'u'lláh)

having all that worldly position and wealth can afford, reject the world and sacrifice all that They have for the love of mankind, ending in poverty, hardship, martyrdom. Their lives of a Power greater than blesses the lives of ordinary men.

When the Law of service is fulfilled—when the individual fully consecrates himself to the Divine Purpose for the sake of the advancement of his fellow-men, then has he reached the supreme station of man, which as Christ has said is little lower than the angels.

The law of service is the highest and most perfect law by which to guide effort. Only those, it is evident, who work according to this law can be safely granted uninterrupted achievement.

For their way is the way of perfection, and their achievements, being utterly free of self, merge into the cosmic harmony as part of that great onward universal movement sponsored, motored, and guided by Him Who alone independently exists.

"Be thou resolute and steadfast. When the tree is firmly rooted it will bear fruit, therefore it is not permitted to be agitated by any test. Be thou not disheartened! Be thou not discouraged! The trials of God are many, but if man remains firm and steadfast, the test itself is a stepping-stone for the progress of humanity."—'Abdu'l-Bahá.

WHENCE COMES THE LIGHT

LOULIE A. MATHEWS

This is the first of a series of articles by Mrs. Mathews on the lives of the Báb, Bahá'u'lláh and Abdu'l-Bahá, followed by an exposition of the essential principles and plan of administration of The Bahá'í Movement. The present installment is especially appreciated this month as the declaration by the Báb of His spiritual mission on May 23, 1844, is commemorated by Bahá'is the world over.

FOREWORD

The lives of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá are briefly outlined in this series in order to convey an understanding of how the student may approach the Bahá'í Cause with some realization of the noble grandeur of its Founders.

The Bahá'í writings pour light upon every phase of life. Through them we are made aware of the scientific and spiritual meanings of evolution and our responsibility toward the kingdoms beneath us. Through them problems pertaining to the present day are solved; the laws underlying prayer and healing, clarified; the mysteries of the after life brought nearer.

Truth is revealed by each Prophet in accordance with the development of the people of the age. Today, Bahá'u'lláh again answers the question ever present in the heart of man: Whence Comes the Light?

PROPHETS of God appear from the darkest regions of earth, amid peoples swayed by ignorance and corruption, but they alone of all men create their environment and are not moulded by it. Moses rose from serfdom, Jesus from a despised village of Palestine, while the desert of Arabia bore Muhammad. Today from out the submerged civilization of Persia comes the Prophet Bahá'u'lláh.

Divine revelation is threefold. A Herald bears aloft the flaming announcement that the Day of a Prophet is at hand and calls upon the people to make ready for the Word of the Lord. A Prophet follows charged with dynamic power, Whose utterances recreate civilization. The revelation is sealed by an Interpreter Who makes practical the principles of the Prophet.

The Forerunner of the Bahá'í era was the Báb; Bahá'u'lláh, the Prophet; and Abdu'l-Bahá, the Interpreter.

With doctrines far in advance of the times They laid the foundation of a new civilization though most of Their days were passed in prison.

The date 1844 had been deciphered by thousands of Christians as the appointed time for the reappearance of Christ, whilst the prophecies of the Great Imams foretold that the days of emptiness were drawing to a close. Into this expectant world stepped Ali Muhammad, called the Báb. Báb, meaning gate or door, was a title conferred by Muhammad upon His son-in-law Ali, the first Imam. When the Báb declared Himself He cried: "The door is open. I am the door." Through that Open Door creative power began to flow upon mankind, at first imperceptibly, yet quickening with each successive dawn. Sensitive minds awakened. The lethargy of prejudice and tradition shaken off, men were no longer sat-

ified to live under the limitations of their forefathers.

The Divine Springtime had blossomed, and step by step the Báb advanced to meet His high destiny.

Sayyid Ali Muhammad, the Báb, was born in the year 1819. The city of Shiraz was His cradle. Before memory dawned His father died and His training was entrusted to a maternal uncle, Haji Seyd, noted for sanctity and for exceptional beauty of character. Haji guided the infant feet of the Báb, embraced His Cause and for it suffered martyrdom.

As the Persian youth grew to manhood, beauty and virtue rivalled each other in His person. Even the most blood-thirsty enemy conceded His blameless life and quailed before that radiant countenance, that majestic bearing.

The momentous year of prophecy drew nigh. On May twenty-third, 1844, the Báb made the announcement that in Him prophecy was fulfilled, that God had sent Him to prepare the people for the coming of a Great Prophet. In proof of His station the Báb read from His own book, the *Beyan*, learned and mighty sayings both in Persian and Arabic. The gathering of holy men to whom He spoke, aware of the youth's meager education, were overwhelmed by the miraculous eloquence of these flaming words and the humility of His bearing. An indefinable charm, an utter simplicity emanated from His personality. His listeners convinced from the depths of their hearts that He was, indeed, the Gate that opened upon the New Day accepted Him and with one accord scattered throughout Persia, spreading the

glad-tidings of the appearance of the Promised One upon the date foretold.

These happenings noised abroad reached the ears of the Shah who, straightway, delegated Seyyid Yahya, a man venerated among the people, to investigate the matter. Journeying to Shiraz on horseback he interviewed the Báb three times. During the third conference, Seyyid requested a commentary on a certain verse of the Qur'án. This he did as a test of the Báb's power to fulfill the Muhammadan prophecy that the Twelfth Imam would be endowed with a gift of composing treatises irrefutable before the law and would write with a rapidity no eye could follow. The Báb, in response to Yahya's request, took a pen and without hesitation or reflection wrote a treatise so marvelous that the Seyyid was enthralled. Without consideration of the result to himself, he announced to the Shah and the divines that the Promised One had appeared.

Amid the outcry and clamor that followed, Mulla Muhammad Ali, the most learned among the divines, acquainted himself with the writings of the Báb and forthwith gathered into a heap his own books and treatises. Setting them ablaze, he cried: "The season of Spring and wine has arrived—search for knowledge after reaching knowledge is unpardonable."

Upon hearing of this extraordinary declaration, the Shah sent a royal command summoning Mulla Muhammad Ali into his presence. This meeting effected nothing except to inflame the hatred of the Muhammadan leaders who, finding that the message of the Báb con-

tinued to spread and imprisonment and torture were unavailing, advised the Governor of Fars thus: "If thou desirest the extinction of this fire, or seeketh a firm stopper for this rent and disruption, an immediate cure and decisive remedy is to kill the Báb."

Greatly concerned for the peace of the province, the ruler ordered the house where the Báb lodged to be surrounded and at midnight the Báb taken prisoner. It was summer. The heat was intolerable and the plague raged so fiercely that the soldiers fled to the mountains. The Governor, disheartened, had to content himself with sending Ali Muhammad beyond his jurisdiction.

Travelling from Fars to Isfahan the Báb lodged in the mansion of Imam Juna. The ruler of Isfahan, hearing from all sides of the youth's brilliant expositions, determined to visit Him. The interview took place. The Báb, penetrating the pure heart of the man, wrote a shining tablet explaining His own station and that of the Prophet who should follow. Fired with zeal, the Governor commanded the doctors of the law to assemble, believing that before indubitable proof they would recognize the Promised One, but the Mullahs, sensing the deflation of their own importance and their inevitable defeat, declined. So great became the tumult of the city that the royal disciple trembled for the fate of the Báb. Unwilling to separate himself from this glorious countenance, the Governor ordered Him publicly escorted to Marche Khur, a distance of thirty-five miles beyond the city, then, under cover of darkness, brought back and hidden in a portion of the castle known

as the Royal Palace of the Sun. Here the ruler spent four months at the feet of the Báb absorbed in His spiritual light, then suddenly died.

Gurgin Khan, a nephew who succeeded to the title, knew of the Báb's presence and divulged the secret to the Prime Minister. Although decidedly anxious to be rid of this disturber of the peace, the diplomat was wily and did nothing in a hurry. He matured a plan. Sending for Ali Muhammad, he pretended to do Him honor and suggested that He go to the capital, Tihrán, under the protection of the royal guard. This was only a ruse. When the party reached an abandoned station on the old Isfahan road, a new order bade them halt at the village of Kalin. Here the Báb made a dignified appeal to the Shah for an audience, but the Prime Minister counselled against it, saying that wherever the Báb went turmoil followed and that it would be more conducive to peace to shut Him up and send for Him at a more opportune moment. At first the Shah demurred, but finally with his own hand wrote many polite greetings, then: "Since the royal train is on the verge of departure from Tihrán to meet in a befitting manner is impossible. Do you go to Maku and there abide and rest for a while, engaged in praying for our victorious state . . ." To this letter the Báb made no comment.

The Promised One obediently set out for the fastnesses of Maku under a large escort commanded by Muhammad Beg. Ere long this man became convinced of the station of the Báb but kept it secret, as did

each member of the guard, until camping at night in the caravansaries under the stars they revealed their faith one to another as they pressed about Him, unwilling to lose a precious moment in His presence even for sleep. As the party passed through the country-side peasants left their work and stood with bared heads awed by the proximity of holiness, and looking back they could be seen pressing their foreheads to His footprints in the dust.

Muhammad Beg was relieved of command at Tabriz and grieved so immoderately at parting from the Divine Herald that he fell ill. Cherishing but one thought, to be near the Báb, as soon as the fever abated he travelled to Maku. Nor was this soldier the only pilgrim. From every part of Persia thronged the people, pouring through the narrow gateways of the town and dotting the rugged hills and plains with their tents. The gaoler, Ali Knaz, was peremptorily told that this state of things could not go on, but he was as a straw before the wind, powerless.

Confinement in the inaccessible castle of Maku had done nothing to quiet the populace, but had further fomented the movement. It was, therefore, resolved to banish the Báb to the grim prison of Chihriq.

In explanation of the strange conduct of the new gaoler, Yahya Khan, the Kurd, it has been said that he had a dream apprising him that a great king was approaching. Whether this be true, or whether the miraculous personality of the Báb affected him, he received this holy prisoner into his own house as an honored guest, refusing to be

seated in His presence. Here, as in the fortress of Maku, the Báb's influence continued to mount.

The Báb instructed His followers in many particulars concerning 'Him whom God shall manifest.' He told them that nineteen years after the announcement of His own mission the Prophet would declare Himself.

Meanwhile, the eminent divines of Tabriz grew more and more restless as the Cause of God spread. From mosque and chapel, in pulpit and public square, they argued and made complaint: "What false assertions are these? This is a thing to break the back! O people extinguish this fire and forget these words! Alas! Woe to our faith! Woe to our law!"

With one acclaim the learned doctors from every district of Persia demanded punishment for this fire-brand, and the Prime Minister, fearing for his own favor among the clergy, became their accomplice and had the Báb brought before a tribunal in Tabriz. Tradition tells us that in this assembly held behind closed doors the Báb had not a single friend. Muhammadan chronicles describe Him as calm and unmoved in the midst of a frenzied conclave. The trial was an empty mockery. Nothing proved, it was decided to scourge Him. Here, however, a serious obstacle presented itself—the soldiers refused to inflict punishment. The order having been issued, not to enforce it made authority ridiculous and to save the situation a noble, Ali Asgher, applied the rods with his own hand. It was a discouraging exposition. They thrust the Glorious One back into prison.

This episode convinced the Prime Minister that the Báb's influence had spread beyond control. He saw that the authorities feared the people and with his own eye had witnessed the refusal of the soldiers to lift their hands against the Báb. He therefore determined to put Him to death without further consultation. Informed that a regiment of Armenian soldiers, under a Christian commander, was stationed at Urumiyya, he issued a proclamation reading thus: "Obtain a formal and explicit sentence from the learned doctors of Tabriz who are firm supporters of the church of Jaffa and the impregnable stronghold of the faith. Summon the Armenian regiment of Urumiyya; suspend the Báb before all the people, and give orders for the regiment to fire a volley."

The Báb, knowing that the end of His mission was at hand, placed His tablets and the pen that had written so many marvellous words in a small chest, destined for a certain disciple. When this treasure, having passed almost insurmountable barriers, was placed in the hands of Mulla Abdul Karun for whom it was intended he stated: "I am commanded to deliver this trust to Bahá'u'lláh. More than this ask me not." Importuned by his companions, he drew forth an epistle on azure paper written with the utmost delicacy and firmness; at a little distance the writing assumed the form of a man, which when examined contained three hundred and sixty derivations of the word Bahá.

As the day of His release drew nigh the Báb spoke with the utmost certainty: "I am a letter out of that

most mighty book . . . and when He shall appear My true nature, My mysteries, that which is now unanswerable will become evident. The embryo of this religion shall develop through the grades of being and ascent, attain to the station of 'the most comely of forms' and become adorned with the robe of 'blessed be God' . . . Then thou shalt see the mountains which thou thinkest so solid pass away like the melting of the clouds."

After sentence of death, He who was athirst for the draught of martyrdom was imprisoned in Tabriz for three days. With Him were the brothers Aka Hasan and Aka Huseyn and Muhammad Ali. The Báb, to test the obedience of His companions, argued with them thus: "Would it not be preferable that one of you strangle Me than that I should die by the bullets of the enemy?" The brothers protested, but, after a prolonged silence, Muhammad Ali said: "If that is your will, I will do it." The Báb made answer: "For thine obedience thou shalt die with Me, thy head upon my breast. And this day shalt thou be with me in paradise." The Radiant One turned to the brothers telling them that they must live for the Cause of God and must deny Him. He placed in their hands tablets, precious gems of knowledge, His legacy, admonishing them to guard above life and death the priceless treasure written to 'Him whom God should manifest.' "

At daybreak came the officials to interrogate the little band. Obedient to the will of the Báb the two faithful amanuenses, turning aside that they might not see the face of their beloved Master, renounced

Him. Concealing the divine tablets, they bore them to the end of their journey and in the fierce persecutions that followed they too attained martyrdom.

As the rising sun streaked the sky with fire, the Light of Persia and the beloved disciple mounted the scaffold. A thousand eyes gazed upon the martyrs, saw the Armenian soldiers fall into three columns, fire and retreat. The heavy smoke rolled upward revealing the scene and—behold the Báb and His companion unharmed!

The commander of the platoon, Sam Khan, uncertain whether or not a miracle had stayed the execution, was completely unnerved and

withdrew his soldiers, declining to have anything further to do with the matter.

Consternation and fear took possession of the populace. The authorities, greatly alarmed, hurried another regiment to the square. Aka Jan Beg ordered the Báb to be again suspended, with Ali Muhammad a little below Him in such wise that His head rested upon the breast of the Beloved One. The Báb moved His lips in acquiescence and they fell, riddled with bullets.

Thus at the age of thirty-one this Radiant Being, shining with the beauty of the Kingdom, gave up His life in the Cause of God.

The Bahá'ís believe that the incarnation of the Word of God, meaning the changing of the nature of Divinity into humanity and the transformation of the Infinite into the finite, can never be. But they believe that the Báb and Bahá'u'lláh are Manifestations of a Universal Order in the world of humanity. It is clear that the eternal can never be transient, neither the transient Eternal. Transformation of nature is impossible. Perfect Man, the Manifestation, is like a clear mirror in which the Sun of Reality is apparent and evident, reflected in its endless bounties.'—'Abdu'l-Bahá.

HAIFA—AND THE BAHÁ'IS

DR. JOHN HAYNES HOLMES

Dr. Holmes, famous as pastor for many years of The Community Church in New York, made an extensive trip to Palestine the past winter for the purpose of investigation and research, and there has appeared in the magazine "Unity," of April 8, 1929, published by the Community Church, a series of articles by Dr. Holmes under the title "Items from a Traveler's Note-Book." The episode of his visits to Haifa, described with such deeply spiritual understanding and appreciation, is reprinted below.

BY eight o'clock we were speeding down the mountain highway to our next stop, Haifa. This city is the port of Palestine, now a dangerously open roadstead where ships can land only in small boats and in good weather, but soon to be made by extensive building operations the finest harbor on this Mediterranean coast. I was coming here to examine this project, and to visualize the fleets of ships which would be floating in years to come upon these waters. I wanted also to see the Technicum, the famous institute of technology and preparatory school, founded years ago by the Germans and now the property of the Zionists. But most I wanted to see in this place the head of the world-wide Bahá'í Movement, Shoghi Effendi, and make my pilgrimage to the graves of the immortal Prophets of this noble faith. This was my desire on behalf of American friends, and in expression of my own devout reverence for this great inclusive religion of our time.

Our first view of Haifa was from Mt. Carmel, where Elijah in the ancient day confounded the prophets of Baal. What a place from which to summon the witness of Jehovah! On the left, the dazzling blue of the Mediterranean; on the right, the wide curve of the beach sweeping to the walls of 'Akká; in

front the bay, with one great ship and numerous smaller craft peacefully at anchor; below, like a tumbling water-fall, the white stone houses of the town; and just in the center, like a lovely gem, the garden in which reposed the bodies of the honored Bahá'í dead.

We visited this garden the next morning, after a special audience with the head of the Bahá'í Movement. In the center towered the cluster of noble cypresses, beneath whose grateful shade the venerable 'Abdu'l-Bahá sought quiet and refreshment. Around these trees, winding from terrace to terrace, and lined with giant hedges of geraniums, were paths, paved with broken fragments of red tile, which tempted the feet to meditative wandering. Rose bushes, gorgeous with blossoms a few weeks hence, broke frequently the stretches of fresh, deep-rooted grass. On the lowest terrace, facing a straight avenue which shot down, and then on like an arrow, to the sea, was the granite mausoleum. We removed our shoes, in accordance with Arab custom, and stepped into the large room, dimly lighted, through stained windows, in which lay the body of 'Abdu'l-Bahá. I remembered him as the wise and gentle sage with whom I had talked on his last visit to America. Now his noble face was still in death beneath

this richly inscribed drapery upon the floor! We stood shoeless upon rugs so soft and heavy as to be warm to the feet. We saw silver vases laden with flowers standing like candles about the grave. A great peace lay upon the place. I had never seen a tomb so beautiful! After long moments of reverent salutation, we moved away, and entered a second room where lay the body of the Báb. This great Forerunner of the faith, martyred in the awful persecutions of the early days, for years had had no rest. His body had been snatched secretly from place to place by loyal disciples, hidden wherever a moment's security could be won. But here at last it had found peace, and therewith itself had become a shrine. In this room, as in the other, were the rugs, the vases and the flowers. This dauntless hero of the spirit was not without his great reward!

Bahá'u'lláh, the third of the great trinity of Bahá'í leaders, was buried across the bay in 'Akká. In the afternoon, under the escort of a cousin of Shoghi Effendi, also grandson of 'Abdu'l-Bahá, we started for this ancient city. Our way led us first along the hard, clean beach of sand which stretched across the roadstead. It had been storming, and the waves were running high and breaking in wild cascades of foam. Fishermen were busy, as high winds and dark skies drove in the fish. Some were launching their huge boats through the breakers; others, far out upon the waves, were dragging their heavy nets along the deep; still others had landed and were laboriously hauling their catch to the shore. At intervals among

the fishers walked long caravans of camels, each patient beast contrasting strangely with the background of sea and sky. Far ahead loomed the ancient city, its ridge of close-packed houses surmounted by the huge bulk of the mighty citadel and a minaret so graceful as to suggest a dream of paradise. Here, in this bay, had floated long ago the fleets of the Phoenicians. Later ages saw the ships of Genoese, Venetians and Pisans, for 'Akká was a great port. Paul came to this city, and stayed a day. Richard Coeur de Lion landed here with his mailed warriors of the third Crusade, and defeated Saladin in one of the fiercest sieges of the time. Napoleon six hundred years later was not so happy, for against this citadel his artillery beat in vain, and his dream of an Eastern empire faded away forever.

We went to the citadel, incidentally to see this relic of the Crusaders, primarily to visit the prison cell where Bahá'u'lláh had been held captive through so many awful years by his persecutors. As we mounted the huge walls, twenty feet thick, we heard the muezzin chant his call to prayer from the nearby mosque. The Moslem ruled this battleground today. Our escort was influential and tried hard, but we did not see Bahá'u'lláh's cell. For the citadel is still a prison—we saw the striped convicts in the yard!—and visitors could not be admitted. We sought consolation in walking the corridors where centuries before the mailed feet of knights and squires had noisily trod, and in visiting the astounding subterranean church built by the Crusaders beneath the citadel.

It had been filled up with dirt and rubbish long ago by the Saracens. We stood on the top of this mass of dirt and touched the capitals of the huge pillars which supported the groined roof just above our heads. Very soon now the church would be excavated and its grandeurs brought to light. Meanwhile, we had had this curious experience of entering the edifice from above instead of from below.

Another fifteen minutes, and we were in the Bahá'í garden where lay the remains of Bahá'u'lláh. Huge cypresses and palms were close about; the same red-tiled walks threaded their way through luxurious grass and flowers. A strange peace again dropped down upon us from the encompassing atmosphere of beauty. With eager reverence we once more removed

our shoes, and stepped into the sacred presence of the Prophet's tomb. Was it because this great man reposed alone that I was so deeply touched? Or was it because a sense of the man's greatness came sweeping suddenly upon me? Bahá'u'lláh was not only the supreme genius of the Bahá'í Movement; he was without question one of the supreme spiritual geniuses of history. There have been few in any age to compare with him in point of insight, vision, lofty thought and noble speech. I felt this as I stood within this quiet place. Were it possible to stand by the grave of Jesus, I felt I should be moved in this same way. Here, appropriately, was not darkness, but light; not gloom, but glory. These Prophets' shrines are truly among the sacred spots of earth.

THE PROPHETS OF ISRAEL

SHAHNAZ WAITE

DURING the Columbian Exposition, or "World's Fair" as it was more generally called, held in Chicago during the summer of 1893, an event occurred which marked the beginning of the history of the Bahá'í Cause in America. That event was the first "Congress of Religions" ever held in this country; and the one to whom the "lion's share" of credit for so great an achievement should go, was the late Charles C. Bonney of Chicago.

Mr. Bonney was an idealist with a clear, universal vision of the

"Oneness of the world of humanity," and free from all racial prejudice. His home during the "World's Fair" was a rendezvous for those of different races who came at that time to represent the religion of their race at this great Congress. A Swedenborgian by faith, yet to Charles C. Bonney all religions were one fundamentally, and in consequence of this wide viewpoint, he was often opposed by those of a narrow, orthodox view; those who at that time designated all who were not Christians by faith as "heathens."

It was at this Congress that those of a different race and religion sat upon the same platform for the first time, and each listened in silence and with marked courtesy to the other. Each setting forth the Truths of his faith and the teachings of his Prophet. With this knowledge came a broader understanding and the beginning of real religious Unity in our land.

Mr. Bonney was widely known and greatly beloved and his influence and example were far-reaching.

LIFE IS FILLED with unexpected coincidents, which seem to fit into the great Plan of Life like beautiful bits of mosaics into the design of an artist. Last summer the writer was a guest at a luncheon given by a Mrs. Bonney of Burbank, California, a most charming woman of culture and refinement. During the luncheon, and afterwards when the guests had adjourned to the living room, the conversation turned to the Bahá'í Movement, and the question was asked "When was it first introduced in America?"

"At the time of the 'World's Fair' in Chicago in 1893," the writer replied; "and by the way," she added, "The Congress of Religions held at that time was brought about mainly by a Mr. Charles C. Bonney of the same name as our hostess."

Mrs. Bonney exclaimed, "Why that was my father-in-law, and I well remember that Congress and of meeting those connected with it in my father-in-law's home!" Thus unconsciously and indirectly had Charles C. Bonney served the

Bahá'í Cause, for at that Congress the name of Bahá'u'lláh was first mentioned, by Dr. Jessup of the American University at Beirut, Syria.

Not long afterwards Mrs. Bonney sent the writer a precious manuscript to read, stating that she knew it would deeply interest her, as it had been written years ago by Charles C. Bonney, and dealt with the Prophets, and contained many of the prophecies quoted by her in her talk on the Bahá'í Revelation. Upon opening it she read, "The Prophets of Israel in Sargents Frieze in the Boston Public Library. Dedicated to Miss Josephine C. Locke for her Christmas gift of the picture of 'The Prophets' Christmas 1897." Miss Locke at that time was Superintendent of Art in the public schools of Chicago.

Mr. Bonney begins his inspired poem by pleading with the Prophets of Israel to speak anew and bring unity and peace to the world. Moses then replies, saying—"Our Words are writ in Sacred Scriptures, and preserved through all the ages, speaking in all tongues, among all peoples, and in every land. There they may read and write them in their hearts, to rule their conduct and to guide their lives; never-the-less, I grant thy supplianee, and thou mayest hear them with thy spirit's ear."

Then—to a Bahá'í—the most remarkable part of this coincident(?) is that Mr. Bonney, not being a Bahá'í or interested in the Movement, should have chosen, as a special message, as from the lips of each Prophet, the very prophecy from his Book which deals with the

Bahá'í Revelation in nearly every instance.

After each Prophet, in the order in which they appear in Sargent's immortal painting, has spoken, Moses pronounces the Benediction. Then the "Lord of Hosts" speaks from Heaven, and the poem closes with an acknowledgement of the ancient Prophets by Mr. Bonney—words written in the sublime spirit of faith and universal realization—"Awe struck I listened to the Holy Words of ancient prophecy, and find in them the admonitions needed for today. How vast and deep is *their significance*; how they search out the secrets of the soul, and bid it walk the paths of Righteousness, doing God's Will till He shall give release." So it ends.

That this great soul was divinely inspired in his work for humanity, for the unification of mankind, for the removal of racial prejudice; and for establishing religious unity, as manifested by that memorable Congress of Religions, (his dream come true) and by the writing of this poem—none can doubt. He was one of those of whom 'Abdu'l-Bahá has said,—“Many people who have never heard of Bahá'u'lláh, yet they are doing His will, because the power of His Word impresses them to do so.” Bahá'u'lláh broadcast into the universal ether His Glorious Message of Unity and Love, of Knowledge and Light, and that Word sent forth shall accomplish that whereunto it was sent, and all who can spiritually “tune in”, pick up parts of it from day to day, and know not from whence the Message comes.

If we turn on our radio and hear

part of a message, and are deeply impressed with its beauty, universality and power, we take it to our hearts and it soon becomes a part of our own vision, our own ideals. It may be we did not have time to listen long enough to find out from which station the message was being broadcast, or to learn who the speaker was; but that particular part of the message which we did hear, thrilled us through and through and we make it our own.

So is it with the Great Universal Message of Bahá'u'lláh. People spiritually minded, such as Charles C. Bonney, listen in with their “spirit's ear” and hear some one part of the Divine Message, some one Principle but do not investigate from which Radio Station it comes; in many instances they do not even know with their objective minds, that their spirit has received it, but they arise to carry out what seems to them to be an original idea received through “direct inspiration.”

One can fancy Mr. Bonney spiritually hearing these words of Bahá'u'lláh which He sent forth with their dynamic, vibratory force, to encircle the earth, and applying them in his life's work—

“Consort with all people with love and fragrance. Fellowship is the cause of Unity, and Unity is the source of Order in the world. Blessed are they who are kind and serve with love.

“Close your eyes to racial differences and welcome all with the light of Oneness. Be the cause of comfort and promotion of humanity. This handful of dust, the world, is one home, let it be in Unity. Forsake pride, it is the

cause of discord. Follow that which tends to Harmony.

“O! people of the world! The Religion of God is for the sake of love and unity, make it not the cause of enmity and conflict.”

“Of one Tree are ye the fruits! and on one Bough the leaves.”
“These fruitless strifes, these ruinous wars shall pass away and the ‘Most Great Peace’ shall come.”

And to these words of 'Abdu'l-Bahá: “Should we study the Divine Religions with the perception of Truth, we would conclude that their underlying Principle is One Reality. But alas! that the fundamental Reality is laid aside and forgotten and a catalogue of creeds, dogmas, and rites have taken its place, which are the basis of differences, the cause of hatred and prejudice, and the establishment of the Religion of God is totally forgotten and neglected.”

“All the Prophets were sent, all the Sacred Books revealed that the Law of Love might be promoted.”

“According to the prophecies of His Holiness Isaiah—the age is ours when fellowship is to be established. The century has come when all nations are to be unified. The century has come when all nations shall enjoy universal peace. The century has come when all races and tribes of the world shall do away with prejudice, and associate fully. The century has arrived when all the nations of the world shall prove to be one home of the human family. Thus may mankind in its entirety rest comfortably and in peace under the great broad Tabernacle of the One Lord.”

“The Spirit of Truth is soaring on the Supreme Apex, like unto a

bird, in order that it may discover a severed heart and alight therein and make its nest.”

And the message Charles C. Bonney caught with his spiritual ears was given forth by him in deeds to the world, and the “Spirit of Truth” found in him a “severed heart” and alighted therein and made Its nest.

With the permission of his daughter-in-law, his poem of the “Prophets of Israel” is herewith given in full:



THE PROPHETS OF ISRAEL

Dedicated to

MISS JOSEPHINE C. LOCKE

for

Her Christmas gift of a picture of the
Prophets Taken from Sargent's Frieze
in the Boston Public Library.

*Speak! august Prophets of the Living
Lord!
And voice anew the burning Words of
Truth,
That light the Sacred Scriptures with their
Flame.*

*Speak to the weary that they may not
faint!
Speak to the fearful that they may have
hope,
Speak to the troubled that they may have
peace!
Speak to the mourning that they may have
joy!
Speak to the righteous that they may en-
dure!*

*Speak to the evil that they may repent!
Speak to the contrite that they may reform!
Speak to the foolish that they may be wise!
Speak to the proud that they may humble
be!
Speak to mankind that they may turn to
GOD!*

*Speak to the leaders that they wisely guide!
Speak to the people that they faithful be!
Speak! Speak! Oh Prophets of the Mighty
GOD!
The waiting souls in all the continents,
With upturned faces listen for your Words.*

MOSES

*Why do they look and listen when Our Words
Are writ in Sacred Scriptures and pre-
served,
Through all the ages, speaking in all
tongues,
Among all peoples, and in every land?
There they may read and write them in
their hearts
To rule their conduct and to guide their
lives.
Nevertheless I grant thy suppliance,
And thou mayest hear them with thy spirit's
ear.*

ZEPHANIAH

*Fear not; let not thine hands be slack;
The Lord thy GOD in the midst of thee is
Mighty;
He will save; He will rejoice over thee
with joy,
He will rest in His love: He will joy over
thee with singing.*

JOEL

*Ye shall know that I am the Lord thy GOD.
And it shall come to pass that I will pour
out
My Spirit upon all flesh;
And your sons and your daughters shall
prophesy;
Your young men shall see visions,
And your old men dream dreams,
And whosoever shall call upon the Lord
shall be delivered.*

OBADIAH

*Upon Mount Zion shall be deliverance,
And there shall be holiness;
And the House of Jacob shall possess their
possessions.*

HOSEA

*I will be as the dew unto Israel!
He shall grow as the lily,
And cast forth his roots as Lebanon.
His branches shall spread and be as the
olive tree,
And his perfume as Lebanon.
They that dwell under his shadow shall
revive as the corn
And grow as the vine.*

AMOS

*Seek Him that maketh the seven stars and
Orion;
And turneth the shadow of death into morn-
ing,
And maketh the day dark with nights;
Who calleth for the waters of the sea,
And poureth them out upon the face of
the earth,—
The LORD is His Name.*

NAHUM

*The Lord is good; a stronghold in the day
of trouble,
And He knoweth them that trust in Him.
Behold upon the mountain the feet of Him,
That bringeth good tidings; that publishes
Peace.*

EZEKIEL

*For thus saith the Lord GOD:—
Behold! I will both search for My sheep
and seek them out;
I will bring them out from the people,
And gather them from the countries.
And I the Lord will be their GOD;
And I will make with them a Covenant of
Peace.*

DANIEL

*Fear not! for from the first day
That thou didst set thy heart to understand,
And to chasten thyself before GOD,
Thy words were heard.
Fear not! peace be unto thee! be strong!
Yea be strong!*

JEREMIAH

*Behold! the days come saith the Lord,
When I will raise unto David a Righteous
BRANCH.
In His days Judah shall be saved,
And Israel shall dwell safely.
And this is the name whereby He shall be
called,—
The Lord—our Righteousness.*

JONAH

*When my soul fainted within me, I re-
membered the Lord,
And my prayer came to Thee in Thy Holy
Temple.
I will sacrifice unto thee with the voice of
thanksgiving,
I will pay that which I have vowed.
Salvation is of the Lord.*

ISAIAH

*Unto us a child is born; unto us a son is
given:
And the Government shall be upon His
shoulders;
And His Name shall be called Wonderful,
Counsellor, the Mighty GOD,
The Everlasting Father, the Prince of
Peace!
Of the increase of His Government and
Peace,
There shall be no end.
Ye shall go out with joy and be lead forth
with Peace!
The mountains and the hills shall break
forth into singing,
Before you, and all the trees of the field
Shall clap their hands.*

HABAKKUK

*I will rejoice in the Lord!
I will joy in the GOD of my salvation.
The Lord GOD is my strength;
He will make my feet like hinds feet,
And will make me walk upon my high
places.*

MICHA

*Many nations shall come and shall say—
Let us go up to the mountain of the Lord;
To the house of the GOD of Jacob,
And He will teach us of His ways,
And we will walk in His paths.
The nations shall beat their swords into
ploughshares,
And their spears into pruning hooks;
Nation shall not lift up sword against
nation,
Neither shall they learn war any more.!*

HAGGAI

*The silver is Mine, and the gold is Mine!
Saith the Lord of Hosts.*

MALACHI

*Behold! I will send My Messenger,
And He shall prepare the way before Me;
And the Lord whom ye seek, shall suddenly
come
Into His Temple.
And unto you who fear My Name,
Shall the Sun of Righteousness arise,
With healing in His wings.*

ZECHARIAH

*Thus saith the Lord of Hosts;—
If thou wilt walk in My ways and keep My
charge,
Thou shalt also judge My house, and keep
My Courts,
And I will give thee places wherein to
walk.*

ELIJAH

*Thus saith the Lord GOD of Israel;—
The barrel of meal shall not waste;
Neither shall the cruse of oil fail,
Until the Lord sendeth rain upon the earth.
How long halt ye between two opinions?
If the Lord be GOD—follow Him.*

JOSHUA

*Have not I commanded thee?
Be strong and of good courage!
Be not afraid, neither be thou dismayed;
For the Lord thy GOD is with thee!
Whithersoever thou goest.*

MOSES

*The Lord bless thee and keep thee!
The Lord make His face to shine upon thee!
The Lord lift up His countenance upon thee,
And give thee Peace!*

THE LORD OF HOSTS

(Speaking from Heaven)

Revelation Ch. 21, vs. 5, 7.

*Behold! I make all things New!
He that overcometh shall inherit all things;
And I will be his GOD, and he shall be
My Son.*

*Awe-struck I listened to the holy Words,
Of ancient prophecy and find in them,
The admonitions needed for today.
How vast and deep is their significance!
How they search out the secrets of the soul,
And bid it walk the paths of Righteousness,
Doing GOD'S Will till He shall give release.
Then let us be content to wait and toil;
To strive and struggle in whatever field
He may allot, confiding in His care,
Supported by His Everlasting arms,
His Love Divine, His Wisdom Infinite.*

(Signed) Charles C. Bonney.

Christmas 1897.



"Universally, the Prophets are of two kinds. One are the Independent Prophets Who are followed; the other kind are not independent and are themselves followers.

"The Independent Prophets are the Lawgivers and the Founders of a new cycle. Through Their appearance the world puts on a new garment, the foundations of religion are established, and a New Book is revealed. *Without an intermediary* They receive bounty from the Reality of the Divinity, and Their illumination is an essential illumination. They are like the sun which is luminous in itself. . . .

"The other prophets are followers and promoters, for they are branches and not independent; they receive the bounty of the Independent Prophets, and they profit by the light of guidance of the Universal Prophets. They are like the moon, which is not luminous in itself, but receives its light from the sun."—'Abdu'l-Bahá.

ILLUMINED FACES

GENEVIEVE L. COY

"My home is the home of peace. My home is the home of joy and delight. My home is the home of laughter and exaltation. Whoever enters through the portals of this home, must go out with gladsome heart. This is the home of light; whoever enters here must become illumined."—Abdu'l-Bahá.

THIS article is not an argument with a thesis to be defended, nor is it a presentation of certain facts. It is a series of stories, some of which tell of only a moment's encounter, others of which will give you the tale of a life through months and years. These are stories of the radiant life and the illumined face.

A man was walking buoyantly along the street of a midwestern town. His thoughts were buoyant, too and his spirit soared as swiftly as the white clouds that raced in the sky above him. He had just seen the joy of spiritual awakening dawn in a heart that had been overwhelmed with doubt. A small boy barred his way, holding his arms across the sidewalk. The man stopped. "Yes? What is it?" he smiled. The boy looked up expectantly. "What makes you look so happy, mister?"

In a certain school there was a teacher of literature. Her pupils were children of from nine to twelve years. The things that she taught them were unusual. They studied the teachings of Confucius and the life of Buddha. They learned stories of Muhammad. They lived through Socrates' dramatic life, and practiced discussing the "true and beautiful," using the Socratic method. They learned some of the poetry of the Psalms, and later saw how the teachings of

Christ renewed and strengthened all that Zoroaster and Buddha had given to the world. Through it all moved the clear spiritual vision of the teacher.

A time came when this teacher left the school, for a period of thought and further study and growth. Through all the school there was a sense that something very beautiful and valuable had been taken away, and that no one could replace it. Another teacher said, "I seldom saw Miss A; I almost never spoke to her. But whenever she came into a room the place became different. If she came into a room full of people, and said nothing, one could sense that the place had changed. Just to look at her made one able to do better work."

There is a pastor of a church in New York who preaches a dynamic gospel. He is able to bring to many people a living realization of the fact that a life can be complete and happy and useful only in proportion as it gives itself into God's Hands, to be guided by His will. One of the friends of this man said one day, "The thing about Mr. S. that helps me most is the way in which he meets failure. I have always been dreadfully miserable and downcast when I have failed in anything I undertook. I would worry about it for weeks, and spend a great deal of time in blaming myself. But Mr. S. has taught

me not to do that. I know he makes mistakes himself, but he doesn't sit down beside them and grieve! He seems to say, 'Well, so I didn't succeed this time! But there is another chance coming!' And he just grins, and goes ahead to accomplish something else!"

A Bahá'í artist had been commissioned to make a piece of sculpture to be placed in a school building. When it was completed, he had to submit it to the Art Commission of the city for approval. But they did not like it and refused to allow it to be placed in one of the city schools. The artist asked, "Will you suggest changes that will improve it, and then allow me to submit it again." This request was refused. "Then may I leave it here till tomorrow, when the expressman will call for it."

"Yes, you may do that."

The artist smilingly thanked the chairman of the Commission. But just as he was leaving the room, the chairman called after him, "What makes you so different?"

"So different? What do you mean?"

"The chairman answered, "How does it happen that you are so pleasant? Most artists whose work has been refused make an awful fuss. They swear and just rear around! But you have been very quiet and polite."

"Would it do me any good to swear and shout?"

"No!"

"Then why should I do it? It is much more agreeable not to get angry and excited."

The chairman said, "What do you know about this man of whom you made a bust? Why do people

want to put up a bust of a *Jew* in one of our schools?"

The artist replied, "I really know little about him, except that the people who live in that neighborhood loved him so much that they voluntarily collected the money for the bust. They wanted to show some honor to his memory."

"We-ell," said the chairman, "perhaps we were a bit hasty. You leave this here, I will look at it again and then I will talk to the other members of the Commission, and see what we can do."

A few days later the artist received this message, "Your good disposition won out! We have agreed to accept the bust of the Jew and place it in the school!"

The following story was told me in Haifa. I do not know the real names of those who participated in it, and so I shall give them names of my own choice.

Hassan Ali Shireeni was a confectioner, who kept a shop in one of the main streets of Tíhrán. Although he was a shopkeeper he was a man of influence. His family had for generations been known as devoted Muhammadans and one of his brothers was a priest. Hassan Ali was famous throughout the city as an enemy of all that was against the established order. He was particularly zealous in hunting out such heretics as he deemed the followers of the Báb and Bahá'u'lláh. Many Bahá'ís had been haled before the religious courts through the information that Hassan Ali sent to the priests. His name was known to all the Bahá'ís of the city, and few of them desired to have personal acquaintance with him.

There was a Bahá'í in another city who had heard of Hassan Ali and who thought often of his persecution of the "friends of God." This was a man named Ata'u'llah Shirazi. He often thought, "This Hassan Ali Shireeni must be a very devoted man, a very energetic man. If he were a Bahá'í, how useful he would be! If only he would become a Bahá'í!"

Ata'u'llah tried to think of some way to present the Bahá'í teachings to Hassan Ali. At last he said to himself, "It would have to be done very indirectly. Perhaps God will guide me to some plan of action."

A few days later all Ata'u'llah's friends were surprised to learn that he was giving up his profitable show-shop in the big bazaar. He did not tell them what he planned, for he feared that they would try to dissuade him. To his family he said, "I have work to do for the blessed Cause. I may be gone some time. If I do not return, know that I have tried my best to serve the Ancient Beauty, Bahá'u'lláh."

Ata'u'llah then quietly departed for Tihrán, where he bought a sweet-shop next door to the shop of Hassan Ali Shireeni. He proved himself a friendly, co-operative neighbor, and in the course of a year the two men became good business friends. Ata'u'llah lived in a room back of his shop and every morning at dawn he chanted melodiously from the Qur'án. Occasionally Hassan Ali said, "Neighbor, it gives me joy to hear you chant the holy suras of His Holiness."

"Yes," said Ata'u'llah, "the words of His Holiness, the Messenger, are the water of life."

After many months Ata'u'llah

deviated from his usual custom of chanting from the Qur'án, he chanted loudly and sweetly a long prayer of Bahá'u'lláh's. As soon as he had entered his shop his neighbor came rushing in to see him. "Oh, sir," he exclaimed, "what is the marvelous prayer you have been chanting? It transported me from the earth. I am still weeping from the joy of hearing such beauty. I beg of you, tell me at once what illumined soul has written such a prayer!"

Ata'u'llah said, "Since you greatly wish it, I will tell you. But the prayer requires some explanation. Will you eat dinner with me this evening, and then I will tell you."

Reluctantly Hassan Ali agreed to wait until evening.

Ata'u'llah prepared a delicious dinner and served it to Hassan Ali in his room back of the shop. To all of Hassan Ali's entreaties to know the author of the prayer that had so moved him, Ata'u'llah said, "Later I will tell you."

But when the last course had been eaten, Ata'u'llah said, "You have known me now two years. Have you found me a truthful and an honest man?"

"Indeed yes," replied Hassan Ali, "never have I had so fair and kindly a neighbor. If one merely looked upon your face, he would realize that you were a truly noble soul."

"Then I beg of you to listen to me till I have told you all my story. Promise me that no matter how much I may astound or shock you, you will hear me to the end."

"Yes, gladly I will grant your request. But do not make the story too lengthy, for I long to hear that

marvelous prayer again."

"Then, first—I am a Bahá'í!" said Ata'u'lláh.

"A Bahá'í! Bahá'ís are dogs! You cannot be!" cried Hassan Ali.

"I *am* a Bahá'í, and the prayer that so moved you was revealed by His Holiness Bahá'u'lláh. Listen, and I will chant it for you," and in his loud, sweet voice Ata'u'lláh again chanted the prayer.

As soon as it was ended Hassan Ali seized his hands. "I will listen to all you say. I have been misled about these Bahá'ís. No one but a Prophet of God could have revealed so great a prayer."

And of the story of Hassan Ali Shireeni no more need be said, save that he was as ardent a follower of Bahá'u'lláh as he had been an enemy in the days of his ignorance.

On a day in spring some fifteen years ago a Persian Bahá'í and his friend were walking slowly along the streets of Tihrán. They paid little attention to the scenes about them, for they were deep in conversation about the great truths that Bahá'u'lláh had given to the world in his books and letters.

"But how can you be sure that all this is the truth" asked the friend. "There are many who claim to be great religious teachers, but time proves them to be impostors."

The Bahá'í replied, "One proof is in the transformed lives of those who live these teachings. I know men who have become so changed that their acquaintances scarcely recognize them for the same people. These teachings perform the greatest miracle—that of the birth of a selfless individual from the most self-centered of men. See these people who pass us now! I can

tell by their faces which ones are Bahá'ís!"

His friend smiled, "Oh, that is surely too great a claim! And it would not be safe to ask any of these men if he is a Bahá'í. Suppose he were not—you might even endanger your life. You know how the fanatical priests hate the Bahá'ís."

"I am not afraid," said the Bahá'í. "I *know* the radiance of a true Bahá'í's face. See! there comes a Bahá'í, I will wager. That priest, who wears the green girdle of a descendant of the Prophet!"

"Do you know him? Is he a friend of yours?"

"Oh no! There are hundreds of Bahá'ís in the city whom I do not know. But I will ask this man."

His friend tried to dissuade him, saying, "Think how dangerous it is to mention the word Bahá'í to a priest!"

The Bahá'í stepped in the path of the priest and said softly, "Sir, are you not a Bahá'í?"

The eyes of the tall priest flashed. "Who are you to ask me such a question?"

"I am a Friend," said the Bahá'í.

The priest replied, "Come with me; the open square is not the place to discuss the blessed Cause."

The young Bahá'í turned to his friend. "You see I was right. How could I mistake such an illumined face! Let us go with him, and he will instruct us both."

"Lord, I have turned my face unto Thee. Illumine it by the Light of Thy Face! . . . Strengthen me to serve Thy beloved and to help those who need Thee. Reveal Thyself to them, and illumine them with Thy Light."—Bahá'u'lláh.

HOW THE KING ABOLISHED POVERTY

DR. WALTER B. GUY

"Some are too rich, some are too poor, some have millions and some have nothing. An organization is necessary to control this state of affairs. It is necessary to limit riches and it is necessary to limit poverty. Either extreme is wrong. There should be a medium state. If it is right for a capitalist to possess a great fortune, then it is also just that a laborer should have means of existence. If poverty is allowed to reach a condition of starvation it proves that there is tyranny. Men must see that this does not happen in any case. There must be special laws. The rich must give of their plenty. If they have more than they need they must think of those who are in want."—Abdu'l-Bahá.

IN the year 1940 the greatest misery and poverty were prevalent in the Empire of Visalia, especially so in the coal mine districts. Many miners and their families were utterly destitute. In other places the agricultural centers were likewise in a profound state of depression and unemployment. Also in the slums of the great cities, want and misery were the daily experience of thousands of people.

The Government expenses for the weekly distribution of charity for the unemployed had risen to an alarming height; and dissatisfaction of these conditions was general.

At this state of affairs His Majesty the King arose to take needed action upon the problem.

Much deliberation on his part at length moved him to tears, and when at last the light of guidance came to him he arose and took firm hold of the situation.

On the one hand he saw widespread destitution and despair. On the other, many men who were millionaires retired from active affairs of business, spending their time in pleasurable pursuits or in aimless travel.

Choosing nine of these individuals of large wealth and leisure, yet still of active mentality and busi-

ness capacity, he decided to call them together to consider the situation.

These men of wealth were not of noble lineage or with great titles, but were looked upon as the nouveau riche—men who by sheer business ability and financial sagacity and great will power had arisen during the last generation from the ranks of the small business men and workers, both in Visalia and its Colonies.

These men, said the King to himself, have great capacity in business administration and finances, but they are at present practically idle, not realizing how much they are needed in the complex, impoverished affairs of the State. If I send for them quietly and unostentatiously, they will not be greatly impressed; but if, on the other hand, I call them to me in ancient custom, with blare of trumpet and by heralds armed with a letter signed and sealed with the Royal Signet, surely they will serve.

So one morning in the early springtime, at different villages that lay within or in the vicinity of their large estates, a group of men appeared on horseback; covered, men and horses alike, with the royal trappings, and rode to each mansion or castle.

Arriving at the great door, the herald sounded his trumpet, and the seneschal demanded the presence of the Head of the House.

On his arrival he was presented with a roll of vellum, signed by the Royal Command and sealed with the Royal Signet, calling for his presence at the Royal Castle of His Majesty the King on a certain day and hour. This was repeated at each of the residences of the chosen men of affairs.

Needless to say much excited comment arose throughout the length and breadth of the land and even abroad as to the meaning of these unusual demands, and also the manner of their presentation.

Of course the recipients of the royal honors were greatly delighted, yet at the same time deeply mystified as to what these summons signified.

At last the appointed day arrived. At the railroad station near the Royal Castle a vast crowd had gathered. People had come from all over the country, also news reporters and photographers mixed with the people of the village,—all waiting with great curiosity and interest to see what would happen.

Slowly the train rolled into the station and then a trumpet was heard and a band, and up to the station rode a troop of the King's Own Guards, resplendant in uniforms of gold and scarlet, and posted themselves at the entrance to the station.

As the invited guests stepped from the railway car, they received a fitting welcome from court officials, and were conducted to luxurious automobiles used by the royal family.

The band played, the cameras whirled, the crowd cheered and the procession started to the castle, soldiers in front and behind, and gaily caparisoned officers of the guard pranced at the side of the bewildered guests.

Soon the great doors of the castle were reached. They were flung open with wondrous dignity; the officials and guests proceeded until at last they reached the Royal Apartments and were graciously received by the King, Queen and their official staff.

IN THE OLD, large, gothic banquet hall of the Castle, the royal banquet was over; the music was stilled; the Queen and Royal Princes had retired; the table was cleared and now none but the nine honored guests and His Majesty the King remained.

Quietly the King arose and to his guests he spoke:

"Gentlemen of Visalia: I have called you to help me in the affairs of state. Many, so many of my people, men, women and children, are in want and despair. It is not right that the few live in luxurious wealth and plenty, while so many, through no fault of their own, are without the just and proper necessities of life.

"You, my guests, are exceptional men of affairs. You have proven your mastery over economic conditions in the struggle for life. You are the chosen ones because I believe you are best able to help others in this dire trouble.

"My people should have proper and sufficient food. It is not well with a country when some have too much and others too little. My

heart bleeds and my tears flow for the women and little ones. I want you, gentlemen, to take over the problem and to ameliorate these sad conditions. If you will do this, you will be given power and authority; power to assign public land for the raising of food; funds to erect shelters and institutions; power to manufacture or create necessities of life; control of the distribution of charities and authority to induce the indigent ones to work at any employment you may decide for them. At present a very large sum of money is spent for importation of food supplies from foreign countries. Much of this food, I believe, can be produced at home; thus giving work to the unemployed and retaining money here that is now spent abroad.

"This is, in brief, the problem I wish you to solve. Will you do this, not for me particularly, but for your country?"

Smiling gently, the King sat down and waited for a reply. All were silent. After a few minutes, a white haired, noble looking man arose and spoke. All present looked and listened intently.

"My Liege Lord and Gentlemen," he began, in quiet, measured tones. "Your plea for the hungry people, especially the little ones, has touched my heart. For months I have pondered over this matter. I too, have grieved over the unfortunate condition of the unemployed, but felt helpless to do anything to materially alleviate this unfortunate state of affairs. As far as I am concerned, most assuredly I am ready to pledge myself and my financial resources to solve this momentous problem."

The King arose and replied: "Sir Simon, I thank you for your pledge of loyalty. I will now leave you gentlemen to confer on this request of mine, and when you have your answer ready, send for me and I will return to receive it."

Bowing gracefully, the King turned to leave the hall, all arising from their seats as he took his departure.

Seating themselves again they prepared to consider this momentous request of the King.

Presently an elderly man, famous by reason of his wealth accumulated in the diamond fields of South Africa, arose, and said: "I, too, am deeply impressed by this momentous question and the responsibility of solving these tremendous economic inequalities, and in order to bring affairs to a focus, I move that Sir Simon act as Chairman."

Having been elected unanimously Sir Simon said: "As some of you here present already know, I am a humble servant of one known as Bahá'u'lláh, Who, a persecuted Exile of Persia, and a Prisoner of the Turkish Sultan, immured for many years in the desolate prison of 'Akká, gave to the world such sublime teachings that if put into practice they would without doubt end poverty, misery and prejudice amongst mankind, and make our distracted country a haven of peace and joy. So far as lies in my power I am willing to give my life and my all that by such measures these depressing and dangerous social conditions may be ended and a new era of prosperity and contentment reign. Therefore, I am now going to call upon each one

of you separately to candidly state your attitude toward this problem and my proposed solution thereof, and to also state whether or not you are prepared to serve faithfully and if necessary to give of your own wealth in raising our submerged people to comfort and a greater prosperity."

Commencing with the guest on his right hand, one by one, the guests arose. All deplored the need of such action and declared that he was prepared to serve and give to his utmost ability.

The room was silent. Then the Chairman touched a bell near him, a court official appeared: "Kindly inform His Majesty the King, that we are prepared to answer his question in the affirmative." The court official bowed and left the hall. A pause ensued, each one of the guests seemed lost in contemplation of the problem. After a wait of about fifteen minutes the messenger returned and said: "Gentlemen of Visalia, I request you all to follow me."

IN A STATELY hall was gathered the Court of Visalia Empire.

Seated on thrones of gold sat the King and Queen. To right and left were the court officials, the royal princes and princesses, the Prime Minister and many nobles of the land; all glittering with golden uniforms and scintillating jewels, robes and badges and regalia of noble orders. Into the rear of the hall came a procession headed by the Grand Chamberlain with his wand of office, followed by the nine honored guests, who were brought near to the dais on which the thrones were placed. The King

arose in regal splendor and said:

"Gentlemen of Visalia have you a statement to make?"

Sir Simon stepped forward and replied: "My Liege Lord, we have all agreed to serve you as you requested without any reservation what-so-ever in respect to personal obedience or personal resources. We are prepared to give you our utmost in loving service, so that our country and its people may prosper and that the cry of hunger and despair may be stilled."

The King's voice trembled and a glistening tear rolled down his cheek as he simply said: "Gentlemen, I thank you".

Turning to the Chamberlain he said: "Present these gentlemen to me one by one and record their names on a scroll of honor."

At a signal from the King, the Court arose and as the Chamberlain brought Sir Simon to the dais, he said: "Your Majesty, I present to you Sir Simon." To Sir Simon, he said: "Kneel on your right knee."

As he knelt, His Majesty the King struck him thrice on the shoulder with a gleaming sword and said: "Rise, Sir Simon. I proclaim you a true knight of the Order of the Servants of Mankind; and you shall be known henceforth as the servant of the King."

Each, one by one, received the accolade from the King's hand.

When the ceremony was over, the Prime Minister stepped forward and spoke: "Sir Knights and First Members of this new order, "The Servants of the King," I not only congratulate you upon these honors so liberally showered upon you, but especially I wish to say that to

serve mankind is the highest station that man may attain. I shall look for you at the House of Lords in Vidalion two days from hence, where the necessary authority will be given to you. In closing may we assure you that we, the officers of the Empire, shall gladly co-operate and serve with you in every possible way."

Slowly the procession wended its way from the ancient hall to the outer world; each new knight; each "Servant of the King," deeply moved and in the depths of his heart pledging himself to faithful service.

NINETEEN YEARS have passed since those Servants of the King received their accolade and began their labors. Having been given ample and autocratic authority by the people through the proper legislative body, and nobly supported by the King, they have served effectively, wisely and even lovingly. No longer is the cry of hungry children heard in the land! No longer do tears fall from the eyes of starving orphans or bereaved widows and mothers!

Instead smiling content beams from the faces of the workers, for, strange to say all are workers now. No longer do the idle rich pass in opulent array and with an attitude of superiority. No longer do idle parasites live on unearned incomes, for all conceive it a spiritual duty to render to their community and country some benefits of their industry. All, according to the Bahá'í teachings, seek after that which confers the greatest dignity and blessing, namely, to be a servant of humanity. They know, too, that Bahá'u'lláh has said that all

work accomplished in sincerity, is accepted by God as an act of worship.

In place of barren fields, feeding a few sheep, we see miles and miles of waving wheat and oats. In place of slums, rows of cottages adorned with flowers. Large technical schools surrounded by fields of verdant green are in every county; and sleek herds of cows and sheep gaze from the feed lots as trains pass swiftly by.

For all has changed. New methods have superceded the old. Intensive husbandry is the new way for every available acre is brought to its fullest fertility, and every man, woman and child gives of his best for the welfare of all.

The most striking change is the entire absence of poverty. Every one is assured of a livelihood, it being the Government's responsibility to see that all have employment, and if this is not possible, to insure at least the necessities of life for every citizen.

All children are properly fed and housed, rich or poor, and educated according to each one's capacity and qualities. The graduates of the technical schools are called for all over the world for they are well equipped and understand the highest and most advanced methods in agriculture and science.

Another striking change is the absence of the open barroom, and the complete abolition of distilled beverages among all classes and in all societies; thus saving tons of cereals for human and animal consumption.

A heavenly, heart realization of the brotherhood of man has resulted in the actual living of this great

teaching. No longer is there competition, but co-operation is the law of the national life.

Yes, the "*Servants of the King*" have nobly done their work; and as death depletes their ranks, others with altruistic ideals and great abilities take their place, for they, too, have been touched by the Spirit of the New Age, and they have witnessed how wonderfully the en-

tire social order can be re-formed through the application of the divine teachings. They have come to realize that this is the reason why the Prophets of God are sent to the world, and why those who walk in Their footsteps have "life and life more abundantly" daily. Hearts have been changed and the awakened ones "give light and comfort to their fellow human beings."

FROM THE PLATFORM

DORIS MCKAY

Report of an Inter-Racial Amity Conference held at Rochester, N. Y., March 8, 1929, one of a series of Conferences organized and arranged by the National Bahá'í Committee of Inter-Racial Amity, in the leading cities of the United States and Canada, the purpose of which as stated on the program is, "the promotion of good will, understanding and friendly co-operation among people of varied races. The attitude of inter-racial amity has a direct bearing upon the peace of the world. Only upon a spiritual foundation can the security of all races and nations be permanently built."

I sat on the platform in the humble but indispensable office of chairman and watched the people come in. To say why each came would be to write a hundred volumes of human history. They came generously, wistfully or courageously, cynically or hopefully. They drifted in and the room looked like a checker board. Some bore the look of those about to wake from slumber, some faces shone with love, most faces were still. It was a matter of conjecture what feelings bubbled beneath the enigmatic exterior, what thoughts flashed in the night from the sending stations behind the foreheads mahogany, or cream, or white.

Was it an intellectual appeal that brought them here? Had they grasped something of the truth about the New Negro, his needs and his demands? Did they foresee the

growth of a New White Man destined to be the Brother of the new negro, and that the new negro should clash with the old conditions, and that the new white man should arise to help him unfold his life? Or did they come with the ancient emotional urge, to know and to be understood, to give and to accept?

On the platform sat two men representing two races. One was a young white minister for whom to have an idea meant to perform an act. Sympathetic brown eyes, the high daring nose of one who leads others also to action, tall, with broad shoulders, a smile of boyish naivete—he was quite plainly of the New Race, product of the twentieth century, fruit of the unknowing past. On the other side sat a dark man, dignified and calm.

The choir from the African Zion Church ranged itself beside the

platform and sang in their rich harmonizing voices. The minister of their church, a young man six months away from the different life of Charleston, S. C., offered a reverent invocation.

Then upon silence fell the words of one who had traveled the country over interpreting the message of true brotherhood. They listened to the words of 'Abdu'l-Bahá:

"In the human kingdom there are points of contact, properties common to all mankind; likewise points of distinction which separate race from race, individual from individual. If the points of contact which are the common properties of humanity overcome the peculiar points of distinction, unity is assured. On the other hand if the points of differentiation overcome the points of agreement, disunion and weakness result. One of the important questions which affect the unity and solidarity of humankind is the fellowship and equality of the white and colored races. Between these two races certain points of agreement and points of distinction exist which warrant just and mutual consideration. In physical bodies, sense endowment, intelligence, patriotism, language, citizenship, civilization and religion you are one and the same. A single point of distinction exists; that of racial color. God is not pleased with, neither should any reasonable or intelligent man be willing to recognize inequality in the races because of this distinction."

The young white minister came down from the platform and stood in front of the people. He told them about a plate of beans. The colored laundress had eaten only

part of them and his mother had passed them over for her hungry little boy's second helping. He told them of the little colored play-mates he had had, and of the colored iceman who was his friend, to see whom is still part of the satisfaction of a visit home, of his Chinese college room mate, still his intimate friend. He told them of his having been chaplain in the Army of Occupation and how he had lived among the people of Germany, Italy, France, Belgium, Austria and England, and had found all lovable, had been kindly treated by all, had found a common ground, a common bond. Then of his marriage back in America and who came. Professors, students and laborers of various nationalities made up the audience. The ushers consisted of a Chinese, a Japanese, a Frenchman and an American. The ring bearer was the small son of a West Indian Negro who in the glory of white gloves presented the rings at the proper moment.

He said, "From my experiences I have learned that the door should be opened to all."

During his recital a change had come over the rows of listeners. Their faces came out of their obscurity. Eyes danced with enjoyment. Lost in his sparkling narrative, self-consciousness vanished for the rest of the evening. Mind leaped to mind. A sweet-faced white lady down in front nodded and smiled, the four dark skinned ministers listened with keen intellectual appreciation. Into the eyes of the secretary of the Negro Y. W. C. A., came a dreamy look softer than that which her busy executive position had made habitual.

On the face of the organist of the African Zion Church came the look that music brings. White co-operative leaders were there, their names well-known to the progressive growing city. They gave their sanction. I began to notice the eyes of a young woman named Ruth, a singer in the choir. They became caressing. They became as beautiful as jewels. Yet early in the evening they had shown the veiled opacity of self-defense. We exchanged looks and smiles.

It seemed as if joy swept its wings across the room. It was like the prelude to adventure. It was as if one had found the golden key which would unlock a certain door behind which treasure lay. Patience it took to find the key, courage to turn it in the keyhole where it just fitted—to the open door! Inside was found that for which each one had secretly yearned, that which a wise Creator had left undeveloped in one race that it might be supplied by another in gracious interchange.

The bounty of fulfillment made itself heard like an augury in the midst of startled joy. The chairman told of her International Bed where a Hindu, a Persian-Indian Muhammadan, a Negro, two Chinese and several Persians at different times had slept, and of the enrichment of life which had come from the friendships with these most welcome guests. Yellow, black or cream—they had been as one guest in the contribution each had brought, said the speaker, when around the hospitable hearth our minds and souls had leaped together to new levels of understanding. Life for one race without the others is like living in a two-dimensional plane. A crack

becomes an insurmountable wall. Surface there is—that only—and that which is lacked is not known.

ANOTHER SPIRITUAL was sung, and then the dark man spoke on the subject of anthropology. He showed by scientific argument backed by men of prominence that the human race is one and that pigment, that sable bar sinister, is but a geographical record of experiences ages old; that the true bar sinister is ignorance and oppression and injustice—that before the attack of education and an equal chance these superstitions will crumble.

Into the eyes of some there seemed to come a look of release. Had this doubt of equality so subtly planted by the white man in his stand for supremacy shed a little of its poison in any humble heart of simplicity? Is it not to slay this secret fear that men at times take arms against their oppressors? The white man has said he is superior. Is he not caught now in his own scientific mistake? In his dangerous and cruel mistake? It was as though it had been said, *Walk forth as free men. Freed from the burden of insinuation of inferiority, in the light of science, no longer need you feel the yoke of the ignorance and superstition of the race whose guests you were. Before you stretches the long road of progress along which, laden as you were, you have traveled with incredible swiftness. Be part of the New Age which awaits, expectantly, your indispensable contribution.*

I heard the National Negro Anthem for the first time then. It rang around the room, perhaps sixty

voices pouring out their imperishable spirit in song. It seemed as if the walls would burst with the volume of the triumph of that song. *Spiritual triumph*. There was song and nothing but song:

... "Let our rejoicing rise
High as the listening skies,
Let it resound loud as the rolling sea,
Sing a song full of the faith that
the dark past has taught us,
Sing a song full of the hope that the
present has brought us;
Facing the rising sun of our new day
begun,
Let us march on 'till victory is won."

This song is almost unbearably beautiful because it breathes the spirit of a people who have been persecuted:

"... We have come over a way that
with tears has been watered.
We have come, treading our path
through the blood of the slaughtered,
Out from the gloomy past . . ."

In the last verse the voices softened, rich overtones deepened. There blended into that flaming stream of tonal beauty the sound of the crooning of lullabies, the whisper of the wind blowing in the tops of tropical trees, the sigh which comes when triumph turns to prayer—the murmur of many weary

people thanking God for rest.

"God of our weary years,
God of our silent tears,
Thou who has brought us thus far on
the way;
Thou who hast by Thy might,
Led us into the light,
Keep us forever in the path, we pray,
Lest our feet stray from the places,
our God, where we met Thee,
Lest, our hearts drunk with the wine
of the world, we forget Thee. . ."

The song had not vanished quite. There was no sound; yet, to keener ears than ours the song lived on. Liberated from those dusky, singing throats, it fled to touch the sounding stations of what hearts we do not know. The Holy Spirit took this form. Those after echoes were the Voice of God inviting all His chickens once more beneath His wings.

The tide of mauve and gold (there is no brown) crested with white, arose to surge around our island, the platform. We met in fellowship precious and rare, in the Day of the coming together of all peoples, in the Day of Bahá'u'lláh. And in this greater vision that which was forgot was—*color*.

This had been a meeting of the human race.



"God the Almighty has created all mankind from the dust of earth. He has fashioned them all from the same elements; they are descended from the same race and live upon the same globe. He has created them to dwell beneath the one heaven. As members of the human family and His children, He has endowed them with equal susceptibilities. He maintains, protects, and is kind to all. He has made no distinction in mercies and graces among His children. With impartial love and wisdom He has sent forth His Prophets and divine teachings.

"The Collective Center has always appeared in the East. His Holiness Abraham, His Holiness Moses, His Holiness Jesus Christ, His Holiness Muhammad, were Collective Centers of Their day and time, and all arose in the East.

"Today His Holiness Bahá'u'lláh is the Collective Center of unity for all mankind and the splendor of His light has likewise dawned from the East."—'Abdu'l-Bahá.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 20

JUNE, 1929

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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Miss Sarah Farmer, who founded the Green Acre Fellowship, and who in later years became an ardent Bahá'í.

The Bahá'í Magazine

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"If one looks for praiseworthy results and wishes to produce eternal effects, let him make an exceeding effort that Green Acre may become an assemblage of the Word of God and a gathering place for the spiritual ones of the heavenly world Every year a number of the beloved ones and maid-servants of the Merciful must go to Green Acre and raise the divine call there. The more who go the better."—'Abdu'l-Bahá.

GREEN ACRE

THE BAHÁ'Í SUMMER COLONY

GREEN ACRE, known throughout the world, is property owned by the Bahá'ís, and is used by them for the Bahá'í Summer Colony. It is situated on the beautiful Piscataqua river in Eliot, Maine, about three miles distant from the thriving little city of Portsmouth, N. H.

The season of 1929 will open on July first. Many of the activities this year will center in Fellowship House where Bahá'ís, nonBahá'ís and their friends will be cordially welcomed. Probably the most important activity will be the Summer School with its many classes. Some of the subjects which will be discussed and taught are: "the correlation of Bahá'í ideals with modern thought; the higher criticism and study of Bible history; the history of religions of the past; comparative religions and the science of religions; the comparison of human and divine economics; and training classes for speakers and teachers."

Material and divine civilization go hand in hand at Green Acre—the primary object of this community being to teach by word and deed the essential principles of the

Reality upon which the Bahá'í Movement is founded, revolving around the three basic truths, namely—The Oneness of God, the oneness of religion, and the oneness of mankind.

'Abdu'l-Bahá said: "As to Green Acre—it is indeed an important spot. Far-reaching consequences shall result from the gatherings at that spot. * * * Its charm and wonder lie in this—that it may become the Center of the Bahá'ís.

Those who have had the privilege of long seasons of rest in this ideal center, are looking forward to vacationing there where a spiritual atmosphere and spiritual vibrations are expected. All are urged to spend their vacation in Green Acre, as far as possible, and thus help in every way they can to enlighten those who are eager to "hearken to the call of universal peace, to the declaration of the oneness of the world of humanity, to the annihilation of estrangement and the hoisting of the standard of affection. The majority of the people are ready to listen to the divine teachings."

WHENCE COMES THE LIGHT

CHAPTER II. *Bahá'u'lláh the Prophet*

LOULIE A. MATHEWS

"The Centers of progress for each age are the Manifestations of God as seen in His Prophets. In whatever country or at whatever time They appear, They are the focus of the creational day, for as the sun in the material heaven develops the material beings, so do these Spiritual Suns develop the world of minds and souls."—*'Abdu'l-Bahá.*

AS it was written came "Him whom God shall manifest." Following the Dawn, the Risen Sun bringing to life a New Day.

It was in Tihrán in the year 1817 that the Light of the World appeared. Husayn Ali, known throughout the world as Bahá'u'lláh, Glory of God, belonged to the noble family of Noorhis. His father, though a minister of state, was impoverished by excessive taxation and unable to give Bahá'u'lláh an education befitting his rank. Nevertheless, in childhood His ethical genius startled men of all ages who gathered to listen to His heavenly utterances, held by an irresistible power of attraction.

The inner connection between the Messenger of God and His Herald cannot be fathomed, but the allegiance that brought Christ to the feet of John the Baptist again brought Bahá'u'lláh to the feet of the Báb.

Traveling from city to city, Bahá'u'lláh announced the principles of the Báb—principles that struck at the core of dogmatic Islam—and the fame of His reasoning and the eloquence of His words provoked a veritable turmoil among religious leaders.

The martyrdom of the Báb caused Persia to tremble. Fanatical minds became unbalanced like, for instance, a Bábi youth who attempt-

ed the life of the Shah. The Shah was unhurt but this deed brought about a terrible slaughter. A Machiavellian scheme was devised whereby all classes of society were made responsible for the bloodshed of the Bábis. Each division was accountable for a certain number of deaths and it was further signified that the Shah would estimate loyalty to his person by the ferocity of torture inflicted on the victims. This plot protected all executioners. Thus thousands of men and women were tortured in the public squares throughout the land.

As soon as news of the attack on the Shah reached Kiyaveran, where Bahá'u'lláh was speaking openly—(although twice imprisoned and undergoing the torture of the bastinado) He mounted horse, rode into the imperial camp, threw down the reins and gave Himself up.

An entire regiment was detailed to guard Him.

Next day the procession moved towards Tihrán. The soldiers rudely hurried the prisoner along the road—iron chains impeded every step—a ferocious sun beat upon His bared head. At length the dismal prison of Tihrán.

The gaoler led the prisoner down three flights of narrow steps into a dungeon. In this tomb with no other outlet than the door by which

they entered were a hundred and fifty men—thieves and assassins. The chains from Bahá'u'lláh's neck and arms were fastened to the ground. Darkness blotted out misery.

In the midst of desolation God revealed to Bahá'u'lláh His mission. "During the days when I was imprisoned in the land of Ta, although the torment of the chains and the stifling atmosphere allowed me little sleep, still occasionally it befell that upon raising my head, something flowed over my breast, even as a mighty torrent which descending from the summit of a lofty mountain distributes itself over the earth. Then all my limbs were aflame. At such moments my tongue repeated what mortal ears could not hear. . . . One night of nights, in a dream these supreme words saluted me from all sides: 'Verily, we shall make thee victorious by thyself, and by thy pen. Sorrow not for that which has befallen thee, and have no fear. Truly thou art of those who are secure. Ere long the Lord shall send forth and reveal the treasures of the earth.' "

In a tablet to the Shah: "Oh Shah, in truth I was as an ordinary man asleep upon my couch, when the breezes of the Most Glorious passed over me, giving understanding of that which has been. This thing is not from me, but from One mighty and all-knowing. He it was who ordered me to sound the Proclamation between earth and heaven, . . . I have not studied science, nor have I entered college . . . This is a leaf which the breezes of the will of your God, the mighty, the extolled, have stirred. Can it be

still when the rushing winds blow? . . . His imperial command it was, which obliged me to speak for His celebration among the nations."

After four months Bahá'u'lláh was brought before a tribunal. Nothing could be proved against Him, but the authorities apprehending the influence of this fearless leader banished Him from Persia. With family and retainers Bahá'u'lláh was exiled to Baghdad. He did not speak concerning the station God had revealed but set about instructing the Bábis in peace and non-retaliation. Every household mourned a martyr and Bahá'u'lláh counselled: "If ye be slain for His good pleasure, verily, it is better for ye than that ye slay." Thus He turned the hearts of the people from revenge towards true victory.

II

A YEAR PASSED. From every side strife and confusion pressed upon the Illumined One. Now He withdrew to the wilderness of Kurdistan* for the space of two years.

It was a land of desolation avoided by travelers; only occasional wild shepherds led their flocks over the grey rocks. Food and water were scarce. Winter winds whipped the ground and the pitiless summer sun cast no shadows. A cave became the Prophet's resting-place and the bare mountain top His temple.

In solitude He experienced true joy. The precious tablet of the Báb rested upon Him like a mantle—a mantle beneath which the world was to be sheltered.

Bahá'u'lláh turned from life as

*Sulaymaniyyah.

an expression of personal will and advanced with outstretched arms to meet the destiny ordained by God.

Now the days of waiting were accomplished. Coming down from the mountain the Blessed Perfection pitched His tent in a flowering garden on the slopes of the river Tigris. Here in full majesty, nineteen years after the Báb's proclamation, Bahá'u'lláh announced Himself as 'Him whom God shall manifest.'

Bahá'u'lláh's teachings, like Christ's, were far in advance of the times and endangered orthodox Muhammadan theology. His princely rank alone saved Him from death. As a compromise, it was decided to transfer the faithful band from Baghdad to Constantinople.

But in spite of every precaution enthusiasm for the new doctrines spread and waxed strong.

Again the officials became uneasy. Báha'u'lláh was next driven to Adrianople and finally sentenced to the penal city of 'Akká for life.

The Bábis had been scattered and were not now making any open proselyting, thus the government believed that this banishment of seventy would completely annihilate the movement. How little did they realize the divine plan!

When sentenced to 'Akká Bahá'u'lláh had already been fifteen years in exile. Each decree had driven the faithful ones further and further from their native land, Persia. Picturing the marches into exile imagination quails! Four months in the rigors of winter with scant food and clothing brought them to Baghdad. These horrors were repeated during the journey from Baghdad to Constantinople.

Although the distance from Constantinople to Adrianople was traversed in a week they nearly perished from exposure to a raging snowstorm—while the journey from Adrianople to Gallipoli and thence to Palestine was in the tropical heat of August.

III

THE CITY OF 'AKKA toward which the Oppressed One now set sail was used by Persia and Turkey for political prisoners and served the definite purpose of ridding these governments of men whose lives they feared to take. It was of evil repute. Birds flying above its fever-ridden marshes were known to drop dead, while the stagnant water was a harbinger of death. Bahá'u'lláh speaks of it as "The metropolis of the owl."

After Bahá'u'lláh's arrival in Palestine, however, the Gulf Stream by degrees changed its course, sweeping away the rotting banks of seaweed from the sands and re-charging the deadened climate. The beauty and comfort of Palestine were further made possible by piping water from the mountains. This was first accomplished in 'Akká at the suggestion of Bahá'u'lláh, and later in Jerusalem by the English.

'Abdu'l-Bahá, in 1914, drew a picture of the future of 'Akká and Haifa in these words:* "This semi-circular bay will be transformed into the finest harbor, wherein the ships of all nations will seek shelter. Hither will come thousands of men and women from every part of the globe. The mountain and the plain will be dotted with villas and pal-

*"Bahá'u'lláh and the New Era."—Esslemont.

aces. Industries will be established, as well as institutions of learning and philanthropy. Wonderful gardens, orchards, groves and parks will spring up everywhere. At night the great city will be lighted by electricity. The entire harbor from 'Akká to Haifa will be a path of illumination. Powerful search-lights will be placed on either side of Mount Carmel to guide the steamers. Mount Carmel itself will be submerged in a sea of light."

In Persia, followers of the Light of the World were asking each other: "Where is He hidden?" Their hearts were much oppressed. At length came the dire news of imprisonment in 'Akká!

'Akká! Whence none returned!

Unable to bear the separation and fearing lest even now they would arrive too late, pilgrims set out on foot.

After months of travel and hardship the city came in sight, but its gates were closed against them. Standing on a plain beyond the third moat, Bahá'u'lláh's prison window could be seen and folds of white raiment as he raised His arm in blessing. Cherishing this silent communion they turned and recrossed the frontiers.

Then it was, to comfort the believers, that Bahá'u'lláh made the promise: "Fear not, these doors shall be opened. My tent shall be pitched upon Mount Carmel and the utmost joy be realized." And this came to pass.

IV

THE POWER OF GOD alone sustains and suffices the Prophets, enabling them to spread His Message notwithstanding man's persecution. From a hillside in Judea, Jesus overturned the Roman Empire.

Speaking to a humble few, the whole world harkened.

From narrow cells of unfriendly stone without the comfort of the sky above him, Bahá'u'lláh declared that He was a Messenger of God, sent to explain the holy books of all religions and to prove the oneness of their message, to unify mankind and bring about the Most Great Peace.

The Illumined One sent forth mighty letters that crumbled falsehood, announcing to kings and potentates the advent of a New Day, a great New Era. He warned Napoleon III, Kaiser Frederick III, and the Czar Alexander II, that their thrones would fall. He wrote Pius IX that the temporal power of the Popes was waning and the Turkish Sultan, Abd-ul-Aziz, that his regime would be overturned. With the Shah, Muzaffarú'd - Din, He plead the cause of the oppressed. Even as far as these United States a tablet was sent to President Grant containing these words: "Adorn the temple of your dominion with the embroidered garment of justice and virtue."

The creative word of the Prophet reverberated around the world, pulses quickened, pure hearts took courage. This radiant message penetrated the sensitive mind of the saint, the scientist and the poet. Each interpreted it in his own language. Peace and goodwill again heralded a new spiritual springtime.

Only one Occidental has looked upon the face of Bahá'u'lláh—the famous Prof. E. G. Browne. He thus narrates his memorable impression*: "The face of him on

"The Traveller's Narrative,—E. G. Browne.

whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and majesty sat on that ample brow; while the deep lines on the forehead and face implied an age that the jet-black hair . . . seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain."

The story of prison doors flung open during the last years of Bahá'u'lláh's life is in itself an epic, here but briefly told.

One day, after long years of rigid confinement, Bahá'u'lláh exclaimed: "I have not gazed on any green thing for nine years. The country is the world of the soul, the city is the world of the body."

When these words reached the ears of 'Abdu'l-Bahá He knew that the time for fulfillment of prophecy was at hand and that Bahá'u'lláh's days in the Most Great Prison were drawing to a close.

North of the city of 'Akká was a palace falling into ruin, surrounded by gardens interlaced with running brooks. It was owned by a Muhammadan named Pasha Safwat who was unfriendly to the cause of Bahá'u'lláh. Nevertheless, 'Abdu'l-Bahá sought him and asked if Mazra'ih could be leased for a small sum of money. At first the man refused, then abruptly changing his mind, consented.

'Abdu'l-Bahá determined to visit the palace, despite repeated injunctions that prisoners must not journey beyond the city walls. Accordingly, one morning He set out, passing the gates doubly guarded by

sentinels. None molested Him. Walking the distance of four miles, He reached the palace of Mazra'ih. The roof had fallen in and the garden was but a tangle, yet the beauty of the place was apparent. He immediately set about making the necessary repairs.

When all was in readiness He went to Bahá'u'lláh, pleading: "The palace of Mazra'ih is ready. Will you come?"

Slowly Bahá'u'lláh replied: "I am a prisoner."

The Master persisted, but as often as the entreaty was made, His Father answered: "I cannot. I am a prisoner."

'Abdu'l-Bahá, in no way discouraged, set the whole matter before a certain Muhammadan Shaykh who dearly loved Bahá'u'lláh, counselling him in this wise: "Go, tonight, into His Holy Presence, fall on your knees, take hold of His hands and do not forbear until He promises to leave the city."

Accordingly, at nightfall, the Shaykh went to Bahá'u'lláh and sitting close beside Him took hold of His hands, beseeching: "Why will you not come away?"

Again Bahá'u'lláh replied: "I am a prisoner."

The friend lovingly kissed His hands and cried out: "God forbid. Who has the power to make of You a prisoner? I beg of You to come to the palace. It is beautiful and verdant there. The trees are in leaf and the oranges like balls of fire!"

For a whole hour the Shaykh besought Him and would not desist until Bahá'u'lláh bowed His head in acquiescence: "So be it."

The consent of Bahá'u'lláh left but one obstacle to overcome. How

should the four miles be traversed? After so many years of confinement would the Prisoner be able to go on foot? Abdu'l-Bahá searched 'Akká and Haifa until at length an old carriage was unearthed, its parts assembled and in it they drove to Bahji, unmolested. Alone the Master returned to the prison.

The Prophet of God remained in these lovely surroundings two years. Suddenly an epidemic broke out and the country-side was deserted. Thus the family was enabled to buy for a song a certain house in another part of Bahji. Here the prisoner came and dwelt. Near by was a garden—the Garden of Ridvan—the place of destiny. This space of flowers on the shores of Palestine is our heritage. Here the sun patterns bright leaves on white paths and night draws forth perfume from the jasmine and the rose. The ancient Persian saying becomes a reality: “Blessed is the one who visits 'Akká and blessed is the one who has visited the visitor of 'Akká.”

The promise of long ago was now fulfilled. Bahá'u'lláh often withdrew to Mount Carmel for prayer, and the deathless stars beheld a

radiance ascending from earth to heaven.

The bestowals of God through His Prophet emerged and took their ordered places in the universe. Bahá'u'lláh had poured light upon mankind for seventy-five years. As the appointed hour for the withdrawal of His spirit approached, He placed the lamp of guidance in the hand of 'Abdu'l-Bahá, saying: “Verily, 'Abdu'l-Bahá is Myself; the shining place of My Identity; the east of My Cause, the heaven of My Bounty; the sea of My Will, the lamp of My Guidance, the path of My Justice, and the standard of My Love.”

Sent by God with a message of truth, Bahá'u'lláh remained a prey to man's ignorance all the days of His life. Nevertheless, His majesty could not be hidden and His nobility compelled universal recognition.

Prisoner of two despots, the Servant of God fearlessly rebuked them. Rulers of Palestine would humbly beg the honor of attaining an audience with Him Whom they had imprisoned. All men, from the highest to the lowest, bore witness to the fact that Bahá'u'lláh was in reality no captive, but in truth a King of Kings.

“The sun emanates from itself and does not draw its light from other sources. The Divine Teachers have the innate light; they have knowledge and understanding of all things in the universe, the rest of the world receives its light from them, and through them the arts and sciences are revived in each age.

“How can those who depend on mortals be divine messengers? How can a lamp which has to be lighted be eternal? The Divine Teacher does not come to acquire knowledge, for this Tree of Life is a fruit tree by birth and not through grafting. Behold the sacred tree which spreads its shade over the whole world! This is the mission of Bahá'u'lláh, for under this tree all questions are solved.”

'Abdu'l-Bahá

THE COMPLETENESS OF GOD'S WILL

WILHELM F. MADSEN

The author is a medical student specializing in anatomy at a college in California. He is also a member of the Bahá'í Junior Assembly, and is a deep student of both science and religion.

WHEN one is doing laboratory work and looks through a microscope he beholds the wonder of the histological formation of a sliver of bone with its true bone cells arranged in a definite scheme, and reflects that at any time when it is intended to, this microscopic cell will completely change its function and revert to destroying the tissue which it and its fellow-workers have just made, one cannot help but give praise to God that so finite a thing as a tiny cell has within it the capacity to respond to the Will and the Word and the Wish of God.

If we watch this little speck of matter work we will see that in its life-cycle it is a continuous witness to the wisdom and intelligence of the All-knowing Creator. Uncomplainingly, unselfishly, without a single thought for itself, this little fellow will throw out from its own small body a substance that, in time, hardens to give us what we commonly call bone. And equally as baffling, when the proper time comes, many of these little builders, guided by that immeasurable, irresistible God-intelligence, change to destructive little bodies and burrow their way through the bony matter they have just built. And still again, as if (and they most certainly are) controlled by that Creative Will that holds year after year and decade after decade the stars in their order, these same

little busy bodies will change over again and go about building bony matter faster than ever.

Not once but several times does this miracle go on in the dark and mysterious inside of a bone. Just why nature should choose this alternate building and tearing down process to make a bone is still another lesson that holds within it a world of wisdom and understanding. By alternately boring out little tunnels and promptly filling some of them again with new bony matter, the Creator has designed a bone that is very durable and strong, since it is made like the close-grained woods that we choose in preference to softer, pulpier kinds. And the remaining tunnels or canals are used again in an intelligent manner to direct little vessels in nourishing and cleansing the busy bone cells until their work is completed and they have made a strong, light and useful bone.

Why do I offer this peculiar example to you? I do it because it seems to be a wonderful testimony to the fact that God's will is complete and that it is above and beyond man's queries and reasoning.

HOW LIKE THESE little bone cells are you and I and the neighbor next door. We are all created for a definite purpose in the scheme of things. We are born into the world to do something. Our existence on

this earth is for a very definite reason. We are most certainly told in the Bahá'í writings—which are all-inclusive and epitomize the best, most valuable and noblest ideals of all ages—that the two purposes for our creation are, first: our belief in, and our consecration to, God. And secondly, that of making the world happier, better and brighter because we have been privileged to live out our life here, developing those qualities which make for the betterment of the individual and humanity. Surely no one can question the soundness of these two precepts.

God's will is so complete and satisfying and ready for any exigency that may arise in the everyday problems of you and I that when we reflect we can see plainly how troubles arise. Just like the bone cells we throw out from us all the time if God is permitted to dictate to our hearts, conditions and thoughts and actions that we want to solidify into something definite and satisfying so that we may point with pride to this strong personality, or this gratifying accomplishment, not realizing that only through the Will of God and the desire of God that we should be made happy, that these things were added unto us. But then sometimes our tissue of thought has to be torn down, tunneled out; we have to revise our ways of thinking, get rid of false prejudices, lay aside useless creeds, and let some bright sunlight flood the musty corners of

our minds and souls. We have to adjust our relationships with those around us.

At such times when we are sorely troubled we forget that, like the little bone cell, the same power that God has over us to make us start in tunneling will make us rebuild with finer, stronger, more real, more enduring convictions and nobler purposes. And then the channels that aren't filled will let God's Light and Nourishment supply the wants of our mind and feed the hunger of our soul.

When in after years we look back and see how here we built and there we tore down and then rebuilt and opened little avenues of supply, we realize that if we turn with a radiant and willing heart to God we are always shown the way to make a useful, strong, noble structure of our lives if we will but do this thing.

This is exactly what the Manifestations of God throughout the ages have taught humanity in one way or another—the basic spiritual inner teachings of all of Them being one and the same. And in this Day Ábdul'Bahá clearly teaches us “to concern ourselves about the Will of God that it may flow through us, thereby healing human infirmities. . . . The human will must be subdued and trained into the Will of God. . . . All souls have free will to choose or refuse the Will of God,” but when we aspire to guidance by Him, we know how satisfying, how marvelous, how complete is the Will of God.

“No man can be happy without God, though he may not know why he is miserable.”

THE GRAIL OF LIFE'S QUEST

FLORENCE E. PINCHON

In many directions thoughtful men and women are earnestly seeking Truth today, not content with the outer wrappings of theological dogmas. To all of such the Bahá'í Teaching offers itself for consideration as the fulfillment of the spiritual needs of today. But to the earnest adherents of present day religions and movements what obstacles will there be in the path of realization? This important and interesting aspect of truth Miss Pinchon will treat in a series of articles, the present one dealing with the Bahá'í Movement as approached from the point of view of a Theosophist.

THE burnished sky of a South African sunset blazed above the glittering peaks of the kopjes, while at their feet, blue and violet mists were already gathering and filling the hollows between with vivid shadows. And into their mysterious depths, Malcolm, leaning against a stone pillar of the big, white bungalow, gazed with a frown of deep perplexity, as though between them and his problem existed some subtle relationship.

Into the burning spaciousness of this land of veldt and sun Malcolm's adventurous nature had brought him, from the manse on a bleak hillside of Scotland. But his passion for Truth, inherited perhaps from Covenanting ancestors, had impelled him, mentally and spiritually, on a still farther journey. And now from out the narrow creed of the "cauld grey kirk" by many a winding path of doubt and difficulty, he had reached to the broad horizons, to the profound and complex philosophic beliefs of Theosophy.

A hum of voices rose from the room behind him. How kind and helpful had been this group of cultured and enlightened people to whom his persistent search had led him! What a relief and joy it had been to discover that all religions were really one in their essence and

origin! That through the stately stanzas of the Bhagavad-Gita, the persuasive philosophy of the Upanishads, the wise aphorisms of Lao-Tse, the noble ideals of Plato, or the Egyptian Book of the Dead, rang echoes of the one Divine Accent, and that to read and appreciate these was not thereby to discredit Christianity, but to bring to the study of one's own Scriptures a fuller understanding and clearer insight.

With keen intellectual curiosity he had plunged into the occultism of Madame Blavatsky, followed the speculative flights of C. W. Leadbeater, found illumination in the forceful writings of Mrs. Besant. In odd moments too, he had even dipped into the fascinating studies of Astrology, Numerology and allied pseudosciences. Thus to his eager mind had opened new and wonderful worlds of knowledge; and to the teachings of Theosophy he felt he owed a big debt of gratitude.

But now a shadow had fallen across the pathway, through which he could not see. A point had been reached where, it seemed, a painful decision had to be made.

For some time past, rumors had been current throughout Theosophical circles, that a great Mahatma, a World Teacher was expected and

would soon make his appearance among them.

By his study of prophecy, the signs of the times, and the evident need of the world for unity and authoritative spiritual guidance, Malcolm had come to believe such an Advent possible and even to longingly anticipate it.

Special groups were being organized to prepare for and welcome the Holy One. Malcolm had been urged by his friends to assist them in forming such in their own branch of the Society. The World Teacher, it appeared, was in process of training and preparation for his exalted task. As the beloved protégée of their distinguished President, he was being guarded and cared for till the appointed hour. The photograph of a nice-looking Indian boy, who had been sent to Oxford to complete his education, had then been exhibited.

It was at this point that Malcolm had risen and gone out alone to the stoep.

“OF THAT HOUR knoweth no man, not even the angels which are in heaven, but the Father only.” “In such an Hour as ye think not, the Son of Man cometh.” The familiar words, in his father’s voice, whispered to him across the years from the old kirk. Then must he believe that the Society, of which he was a member, had been ordained to be the privileged and exclusive recipients of this divine secret.

“Would He who was destined to be the world’s Spiritual Educator and Illuminator have need of the knowledge of men—even of Oxford? Would He not appear as the inspired Genius and Magnetic Leader

of men rather than as the trained and led?” demanded Malcolm of the deepening shadows.

“Did this carefully fostered youth hold the promise of a fiery Muhammad, an all-sacrificing Buddha, a Christ who was a carpenter in Nazareth; could he be a re-embodiment of the Creative Word and Mystery of the ages?”

Something of the chill borne on the wings of the oncoming darkness seemed to fall across his spirit as he uttered a passionate negation. If only he had known, it was a moment of supreme testing. But how seldom such moments can be recognised! At the time, the decision seems so natural, or inevitable, and we step forward, all unaware of the greatness of the issue.

The effect of the decision taken by Malcolm that night brought home to him with startling clearness two facts. That, so far as he was concerned, any claim to such a station as that of a World Teacher would need to be supported by sublime and irrefutable proofs. And that, in spite of all the interesting interpretations of the science and mystery of life and living provided by Theosophy, his heart still went hungry, seeking for he knew not what. For that quest of the spirit was his which has troubled the Truth-seeker in all ages. It ever implies an inward adventure, a going forth to the farthest limits of experience in a search for some fuller revelation of God to the soul.

Meditating one day on these matters, he recalled that well-known saying of the Eastern Guru:—“When the pupil is ready, the Master is there.” This, at any rate, he reflected, could be put to the proof

of experience. Meanwhile, within his own soul lay, always open, the road to communion with the imminent Divine; he would, therefore, patiently wait that hour of fuller revelation, which in moments of intuitive awareness he knew would, one day, break upon him, as upon the whole world, from the glories of the Unseen.

IT WAS six years later, at the close of the Great War, when Malcolm found himself, as it were by chance, attending a small meeting, held in an obscure hall, where, for the first time he heard something of the wonderful Bahá'í story. With his life-plans shattered, injured in body and sick in mind, yet "deep called unto deep," "spirit addressed spirit"—the pupil had been made ready, and lo! the Master was there.

He remembered that, long ago, as in a previous incarnation, he had looked for the Coming of a World Teacher. Some of the passages read thrilled his war-stricken soul with the healing fingers of renewed hope. The history of the Movement strangely stirred him. "Behind a Cause that could produce such leadership," he reflected, "such a radiant spirit and confidence in its followers, must lie some extraordinary power."

Thus it was that Malcolm began that searching investigation of the proofs and message of the World Teacher he had so long ago determined upon.

On his first examination of the Principles of the Bahá'í Movement, Malcolm felt disappointed. The program was, of course, most comprehensive and applicable to the needs

of the modern world, but it contained nothing new, and after the subtleties of Theosophy seemed, indeed, very simple. The ideals promulgated were already those of numberless enlightened people.

But after a careful study of the historic evidence, and of the time, circumstances and original utterances and writings of the Prophet, he began to understand how all the amazing changes which had taken place during the last hundred years were the result of a mighty outpouring of spiritual forces through a new Fountain Head. The source of countless humanitarian agencies and organizations for Unity, Peace and Progress could be clearly traced to this New Manifestation. The Theosophical Society, founded in 1875, Christian Science, the New Psychology, etc. were all rays of the Great Sunrise.

It was, of course, natural that he should apply his old test. "Was the knowledge of this Teacher innate and spontaneous, apparently free from human limitations, or was it a result of training and acquisition?"

And oh! How rich and surprising the answer.

"I have not studied those sciences which men possess, nor have I entered the colleges. Inquire of the city wherein I was, that thou mayest be assured that I am not of those who speak falsely."

Further study revealed that, at an exceedingly early age Bahá'u'lláh, as also His Son and Forerunner, displayed quite remarkable knowledge and understanding. The brilliant expositions of the youthful Báb; the incomparable wisdom and inspiration of the Manifestation;

Ábdu'l-Bahá's crystal clarity of interpretation, bore irrefutable witness to a superhuman origin.

Yet, impressive as were these proofs of greatness, it was the life of the Messenger that held for our student an irresistible attraction. Here walked no gently-tended Master, surrounded by ease and comfort, but a harassed Exile, acquainted with grief, with every trial, humiliation and difficulty that the persistent malignity of foes, yes, and even the treachery of kindred, could heap upon Him. Yet had life-long imprisonment and persecution failed to conceal His Majesty, or to nullify the effect of His Message and influence. An influence that had unified hearts and illumined the minds of those belonging to every race, religion and class on earth.

Malcolm could no longer doubt that here had appeared a great Mahatma or Mahatmas, with a universal call to Unity and Peace.

"But wherein lay the difference," he questioned, "save one of degree, between these Holy Ones, and any illumined saint, mystic or prophet, whose utterances were inspired and whose precepts were followed?"

He studied then Ábdu'l-Bahá's explanations of the three planes of the Manifestations. There was first the physical condition, in which the body of the Prophet suffers, is afflicted, perishes. The second condition is that of the individual Reality, which is a Holy Reality, in its nature and quality distinguished from all other beings. Just as the particles composing the sun cannot be compared with those composing the moon. Thus Bahá'u'lláh, speaking of His annihila-

tion in God, and His station as that of a Perfect Mirror reflecting the attributes of Deity, declares:

"There hath not been in my soul but the *truth*, and in Myself nothing could be seen but God."

The third plane—beyond all human comprehension—is where "Divinity, Unity and absolute Deity have been and are ascribed to these Essences of Existence." They are as the sun, luminous in itself, while the saints and illuminati are as the moon receiving their light of guidance and inspiration from Their radiance. "The glorious Word of God, Christ, and the Greatest Name, Bahá'u'lláh, are Manifestations beyond imagination; for They possess all the perfections of the former Manifestations, and more than that, They possess some perfections which make the others dependent upon Them."

For weeks Malcolm pondered over these remarkable statements, discovering that their acceptance would involve another of his cherished beliefs.

"If these Independent Prophets or Manifestations are peerless and unique, revolving in an orbit beyond the human, then must it follow that I cannot be, as I have imagined, a potential Buddha or Christ," he reasoned.

He turned to the subject in "Some Answered Questions," and read:

"The Reality of the Universal Manifestations revolves around the Throne of the Infinite. They are the archetypes of celestial and spiritual virtues in their own age and cycle. They stand on the summit of the Mount of Vision and fore-

shadow the perfections of evolving humanity."

"The perfections of Humanity are endless . . . yet for everything there is a point which it cannot overpass. He who is in the condition of servitude, however far he may progress in gaining limitless perfections, will never reach the condition of Deity. The reality of the spirit of Peter, however far it may progress, will not reach to the condition of the reality of Christ; it progresses only in its own environment."

"Yet," reflected Malcolm, "as the path towards perfection is endless, is not this everlasting goal enough for human aspiration? Does a ruby question that it cannot become a rose? Should the creature imagine that it may, ultimately, become its Creator? Such a call for profound reverence and humility is not the less an incentive to striving and achievement. Yet to how many brilliant writers and thinkers of today this Teaching would prove a rock of offence!"

It was, of course, inevitable that, in pursuing these deep metaphysical problems, our student should come to one that has, so often, presented difficulties to those who approach the Bahá'í Revelation through the portals of Theosophy. Malcolm was an ardent believer in the doctrine of Reincarnation. Indeed, certain psychic experiences had confirmed him in the idea that, as an Egyptian priest, he had once trodden the groves and aisles of Thebes. He held it as an axiom that only through a series of re-embodiments could a man learn all the lessons of the earth life; that a process of continuous refining

and unfoldment of the soul was the effect of such reincarnation, leading at last to the attainment of all perfections and of the station of Deity.

It came, therefore, as a great shock to find that Abdu'l-Bahá clearly denied such theory.

"There is," explained the Master, "a repetition of species. Thus leaf, blossom and fruit become decomposed and descend from the vegetable world to the mineral, and again return from the mineral world to the vegetable . . . But the blossom and fruit of last year were decomposed, disintegrated and dispersed in space. Only by the composition of new elements has the species returned. . . . The proof of singleness and uniqueness exists in all things. Not even two grains of wheat are identical."

The material world corresponds to the world of spirit. "The repeated appearance of the same spirit, with its *former essence* and condition in this world, is impossible and unrealizable."

"*Change* of nature is not brought about through renewal and return." "Darkness by returning does not become light . . . nor does an earthly nature thereby become a heavenly reality." "When the shell is once opened it will be evident whether it contains a pearl or worthless matter." "When the plant has grown it will bring forth thorns or flowers, there is no need for it to grow up again."

Better would it be if God prolonged this life, as for instance, in the legend of the Wandering Jew, until we had acquired perfection, then it would be unnecessary to die, and to acquire other lives here.

"Besides, said Ábdu'l-Bahá, this world has not such value or excellence that man, after having escaped from this cage, will desire a second time to fall into this snare."

"Advancing and moving in the world in a direct line, according to the natural law is the cause of existence, and movement contrary to the system and law of nature is the cause of non-existence. The return of the soul after death is contrary to the natural movement."

"The Circle of Existence describes an Arc of Descent and of Ascent. The material worlds terminate at the end of the Arc of Descent, and the condition of man is at this end, and at the beginning of the Arc of Ascent. On this arc are numerous spiritual degrees. Man must show his worth by traversing these degrees, not by returning. The point of the compass describing a circle makes no retrograde motion."

HERE THERE stole upon the soul, so earnestly seeking enlightenment, a wonderful sense of release and freedom. How limited had been his conception of that Circle of Infinity! How cramping and dreadful the thought that existence was, for long ages, bound to the experiences of this dark little planet, when the divine worlds stretched innumerable and limitless, beyond the ut-

most imagination, as beyond the ken of men or angels! How much more patiently one could endure the pain of this present life, how much more keenly use its opportunities, knowing and assured that one would not have to pass this way again!

And as regards his various psychic experiences, Malcolm felt confident that on these matters also the great Teacher would afford true and scientific explanation and guidance. The complex elements that went to the making of what is called a 'personality' were saturated in and permeated by past aeons of human experience. Who could say to what influences one's complicated nature owed any part of its peculiar coloring?

So, at last, the mists cleared, and Malcolm was privileged to glimpse something of that radiant Vision of Reality which had been the Grail of his life's quest. He realized also how new and more glorious destinies awaited all mankind, when once they, too, had seen the Vision and been born into a consciousness of Unity and Universality. Life no longer appeared to him as bound to a wheel of time and matter, but rather as a ladder stretching from the stones of earth, through endless rungs of progress, ever upward and onward towards the shining turrets of celestial Light and Love.

"Verily, the gift of guidance during this great century and this age of lights is greater than reigning over the earth and all that is therein."

'Ábdu'l-Bahá

CALLING ON COUNT KEYSERLING

MARTHA L. ROOT

Our correspondent has in this interview with one of the greatest of world thinkers, grasped and portrayed to us the essential features of this marvelous man who has set two continents agog, and whose fame continues to travel to new empires of conquest. A strange man, uniquely self-sufficient and exerting an influence upon the thought of the world, his philosophy of life as set forth here will be of great interest we believe to our readers not because it has any special contribution to Bahá'í thought, but because it is well to become acquainted with the viewpoint of this unusual factor in the intellectual world of today.

SINCE when does the lotus flower fly to the bee?" said Rama Krishna long ago, and Count Hermann Keyserling, Head of the School for Wisdom in Darmstadt, Germany, and world known lecturer voices the same, for certainly his manner of working says it eloquently. Coming from Heidelberg to Frankfurt-am-Main, I left the train at Darmstadt to call upon Count Keyserling. I wished to give him two books of Ábdu'l-Bahá's Writings for his School for Wisdom, desired to speak with him about the Bahá'í Movement, and wished to hear of his school and what it contributes to spiritual culture.

Riding through the streets of this city with its leisurely graceful stride of a place not frenzied by fearful haste, and charming with its beautiful great buildings and monuments and its trees and gardens, the writer was not prepared to meet in Count Keyserling a man who thought with such lightning swiftness and spoke with such a torrent of words; one caught his ideas as quickly as one had the capacity to grasp them in the sudden downpour! He was very pleasant, a man about fifty years of age, tall, powerfully built, fine intellectual face, and he has the gift of laughter. He knows well how to

laugh at life, says he is never sad, and if he teaches this rare and genuine laughter to these pupils who go to the School of Wisdom, he truly serves humanity. Indeed, his teaching is that the true life begins on the other side of tragedy, on the basis of tragedy accepted and consented to. Whoever reaches that plane of existence, he and he alone reaches that peace which passes all understanding, of which the Bible speaks. This idea is, in a nutshell, one of the contents of his book, "The Recovery of Truth."

Oh, he was busy! People need to ask for an interview one week ahead in order to see him at all. He only saw me because perhaps I was the busy "bee" who would never again fly out of a train at Darmstadt. It was then or never and he saw me.

In speaking with Count Keyserling one learns that the School for Wisdom has evolved six typical ways of activity for its impulse. The first is the personal interview. He says: "One talk with the right person in the right relationship at the right moment often does more for a man's vital development than years of diligent study." He said in fun: "I do not see people until they are just 'dying' to see me!"

His second activity for his pupils is a course of exercises in

spiritual training in which the ancient tested techniques of self-perfection are made use of. The third way of influencing life is by great conventions which they hold. The fourth is by instruction meetings. The fifth and sixth channels of influence are his books and magazine.

The motto of the school is: "Take from none, give something to all."

Count Keyserling was getting ready to go to South America May first on a lecturing trip, and on the floor in the centre of the splendid library was a small trunk which was being packed. His interesting library with its extremely high walls had shelves of books right to the top!

Yet this genial man said: "I have no time to read! There is so little time, I am always concentrating on what is most important at the moment." Just then it was Spanish, and Spanish books lay in profusion on his desk.

Speaking of languages, he said: "Yes, I know many and can learn a language in an exceedingly short time if I am obliged to use it." He will lecture in Spanish in Buenos Aires. His fluency in languages is certainly very helpful in his international School for Wisdom.

"Graf Keyserling, how do you feed your soul? Do you pray?" were two questions the writer asked this tall teacher of new ways of spiritual culture.

He laughed cordially: "Spirit does not need to be fed! No, I do not pray. There are two types of spiritual men. The first of these types only experiences spirit, one may call him the medium type. The other incarnates spirit; that is the



Count Hermann Keyserling, Head of the School for Wisdom in Darmstadt, Germany.

master type. The latter has less inner experience and he gains little by using the means made for mediums, such as prayer. But spirit works through him, very often without his understanding its ways. I belong to that type. Many times I do not know when I give forth spiritual power nor do I know the help it has brought until I hear about it afterwards. It is like sowing seeds, one just pours them forth; after all, that was the prophet's way in all ages, wasn't it? Then there is the other type of man, the believer who follows, he is the apostle type."

"Yes," I replied, "I can understand that because I am the apostle type."

He smiled. "Oh, yes; you certainly are an apostle!" I had just

been speaking with him about the Bahá'í Teachings.

Count Keyserling said he was not interested in any of the religions as such and he never makes statements about them. He thinks man has come to the place where he must develop himself from within. He is convinced that the coming age will not be an age of the denial of the spirit, but first an age of "earth-ruling spirit" and then of the Holy Spirit. He didn't favor movements that see the good in all religions. He says of the two ways, that it is better to hold to one religion than to embrace them all.

This Count said there has never been such a time for seed-sowing in two thousand years as now in this present century.

"I am a seed-sower," he affirms energetically, "and I have not time to see about the harvest."

The question of the war came into the conversation, and the Count stated that perhaps the East didn't need a world war for things are always happening over there, but Europe just had to have the war to waken its soul from so many years of stereotyped easy going. He said that Sweden, Switzerland and the other countries that did not enter the war belong to a different century than this. The children of the world war, the countries who came out of it, appertain to a new age.

This much-sought Count deals not only with individuals but with countries. He seems to diagnose countries and in keen sharp criticism brings the knife home to their faults. He then skilfully sews the country up afterwards and prescribes a spiritual cure. However,

there are some miracles which he cannot perform, for he himself admits that it is impossible for him to help people who are given over to self-indulgence and inertia.

It is easy to see that Count Keyserling hates facts. He never teaches them or talks about them, they do not interest him. His school, his lectures are, he says, a spiritual centre and a focus of spiritual life. His school is not for the transmission of informations. It has no definite program. Nor is it the home of an exclusive community. Its symbol is not the closed circle, but the open angle. "I am a member of no movement," he said. "In the School for Wisdom I do not teach anything belonging to the domain of information. I have no followers and do not wish any, though I could have many. When I die this school will die with me, for it is only its spirit which makes it worthwhile."

When I asked him what books of his are published in English he answered: "The books which contain the core of my teachings that have just been published in English in New York are 'Creative Understanding' and 'The Recovery of Truth.'"

Then we spoke again about the Bahá'í Movement and Count Keyserling said that the Báb and Bahá'u'lláh were certainly inspired. No one could deny that, but the worth of their religion was just so much as the worth of their followers, he said. "The moment you try to organize the Bahá'í Cause you will spoil it."

The Count was delighted with the book "The Wisdom of Abdu'l-Bahá," and the addresses on

"The Bahá'í Movement" given at the Congress of Living Religions of the Empire in London, and said he would put both of them into the School of Wisdom library. Members of the school and members of the Society for Free Philosophy can draw books from this library and have them sent to any city in Europe; books may be kept for one month.

He asked a few questions about South America which the writer had visited in just the same season of the year that he will be there. She also suggested a famous society in Buenos Aires where he could perhaps lecture if he wrote to them.

"Never! I never seek engagements." He lifted his arms in a vigorous protest: "I wait till the world comes to me!" He laughed and from his lips came the words, "Since when does the Lotus flower fly to the bee?"

It was true. Some people from Buenos Aires had come from Paris

to Darmstadt especially to invite him to their country.

He was very pleasant and gracious, gave me some booklets about the School for Wisdom and we said good-bye.

Continuing the railway journey to Frankfurt-am-Main, the writer read the booklets carefully and was impressed that the School for Wisdom—at least in its outer mechanism for maintaining this spiritual centre—is extremely well organized. It has organization enough to carry it successfully. The worth of Count Keyserling's School for Wisdom, or, indeed, the worth of a divine religion is the worth of the men and women who radiate its qualities.

Yes, this is a new kind of lotus flower at Darmstadt, but the bee is just the ordinary diligent worker who carries to the palate of "The Bahá'í Magazine, Star of the West," a taste of honey from this School of Wisdom, and it left there a sprinkling of Bahá'í pollen.



*"Inspirations are the promptings or susceptibilities of the human heart. The promptings of the heart are sometimes satanic. How are we to differentiate them? How are we to tell whether a given statement is an inspiration and prompting of the heart through the Merciful assistance or through the satanic agency? * * **

"A statement presented to the mind accompanied by proofs which the senses can perceive to be correct, which the faculty of reason can accept, which is in accord with traditional authority and sanctioned by the promptings of the heart, can be adjudged and relied upon as perfectly correct, for it has been proved and tested by all the standards of judgment and found to be complete. When we apply but one test there are possibilities of mistake. This is self-evident and manifest."

'Abdu'l-Bahá

THE CULTURAL DISCOVERY OF CHINA

PAUL M. LINEBARGER, JR.

The author of this vivid plea for appreciation of things Chinese, a student at George Washington University, is the son of Paul Linebarger, the distinguished legal advisor and close friend and biographer of Sun Yat Sen, founder of the Chinese Republic. Our youthful author—as a child a favorite of the great Chinese patriot—imbibed from that privileged intimate association, as well as from his life until recently spent amidst the Chinese people, a deep-seated love and appreciation of this great race. In this article he shares with us his dream of the harmonious mingling of the Occidental and Oriental civilizations.

MEDIAEVALISM is both a fault and a virtue. By mediaevalism I wish to indicate the condition of a country or civilization that is firmly bound by Race-prejudice and Custom-worship. In such a country development intellectually, morally, or politically is impossible; even commercial advancement is difficult. Mediaevalism is good and bad because on the one hand it stabilizes conditions, and on the other, it prevents progress.

Mediaeval Europe led from Rome to Rome—from an old and rotten oligarchy to a new and ambitious culture that was and is the basis of modern life. The ancient Imperial order was literally tripped into chaos by the surge of migrating barbarians. Out of this disorder came the feudal system. It provided order, which made towns possible. Towns permitted a certain amount of industrial progress, which at last provided leisure. Leisure enabled men to think. And when they thought, the time was ripe for a renaissance.

On the other hand, mediaevalism implied the Church which was the foe of any new moral advancements; the complex aristocracy, which was the sworn foe of any political change; and the guilds that were ever set against any invention that would save human toil, fearing

unemployment even more than hopeless labor—an idea typically mediaeval.

In spite of America's remarkable scientific and cultural progress, the mediaeval state of mind still lingers in our midst. The old spectre—race prejudice—still is the seigneur of a great number of our people.

And how many popular misconceptions exist! To this day in the public schools, Confucianism, for example, is misrepresented as an absurd and insincere ancestor-worship; while Taoism, if it is mentioned at all, is simply referred to as a collection of phantom-stories and superstitions. India is more or less looked upon as a combination of fakir tricks and snake-filled temple ruins. And Islam, with its magnificent cultural history, is quite misunderstood.

The Bahá'í Religion is truly a magnificent antidote to all this racial and religious prejudice, whether accepted or not. It shows us that those humans with skins darker than ours are capable of sublime and original ideas—that these men from the East can conceive and manifest in their lives noble, brotherly and eternal sentiments.

LET US CONFINE our attention in this article, however, to the cul-

tural discovery of China. Let us take Chinese literature. Of all phases of the growth of China, there is perhaps none that is so typically Chinese and yet so marvelously valuable to foreigners in understanding this counterpoise to Europe at the other end of Asia. There are histories "modern" in style from the immortal brush of Ssu Ma Chien of centuries ago and his followers. And I think it would be a matter of infinite surprise to those who are ignorant of the Oriental culture to look into the splendid Chinese literature contemporary with the Grecian. Besides, of all the countries of the world, China has in all probability the most chronologically complete literature. There are no gaps in the steady progress of Chinese literature, as between a Numatianus and a Petrarch, or a "Beowulf" and "Piers Plowman," in the development of European literature. There was a greater stability, and there is an evenness of production that is somewhat foreign to histories of our literature.

The earlier travelers were awed by the vast panorama of culture that opened out before them. Polo, Rubruquis, Montecorvino, and Ibn Batuta all came back with amazement on their lips. It was not till the corruptions of the Manchus had weakened artistic and scientific life in China that the honest pirates who conducted the Canton trade began to bully the petty officials, and soon extended their contempt to every one from the Son of Heaven down.

When it was demonstrated that ill-equipped Chinese mercenaries could not hold their own against

hardy European sailors armed to the teeth, the overbearance and arrogance of the "Ocean Men" were unlimited. Soon after all the respect had vanished, and China was just another mass of material for exploitation. "Spheres of Influence" were being marked out; China was to go the way of Poland.

It is precisely the vanishing of awe that is the greatest aid, or rather negative good, to the modern Chinese. Only the shame of the Twenty-One Demands could really arouse patriotism. Hitherto China had been in its own eyes all the world! It is rather diverting to attempt to be patriotic about being a human being. That is what each Chinese considered himself a century ago and nothing more! There was no such thing as nation; the Son of Heaven ruled the whole world but for a fringe in the hyperboreal lands. The Chinese today are beginning to follow the lead of Japan, which has for its culture the salient excellencies of both the Orient and Occident.

BUT WE HAVE only the West—and we need much that the East has.

I do not know the way in which we will discover China. An excellent translation of some one of the classics of Chinese fiction might do the trick. It may be that we will just have to wait for the tightening bonds of commerce and diplomacy and perhaps other agencies, to bring us together.

But when the change does come, when we are aware of the superiorities of some parts of the Oriental culture to our own, there will be a re-evaluation of our civilization. There will be a doubting, a re-

estimation of the values of the old, and a careful judgment of the merits of the new.

Above all will morals, and our standards in them, be affected. The family will take on a new aspect, and ancestors will probably be considered more.

I once asked a young Chinese friend in Shanghai what town he came from. "I am Nankingese," said he. "My people have been in *this* province but three generations." Equality is aided more than weakened by this form of regard, since *all* Americans' ancestors cannot have come over on the "Mayflower." I may have strayed from the point, but it is this which I wish to show: the Chinese have the praiseworthy custom of placing the members of a family virtually as one individual.

There is a noteworthy example of this mentioned in the San Tzu Ching: "There are the Three Kings of Ancient times: Yu of the Hsia dynasty, Tang of the Shang dynasty, and the Chu dynasty had the Lord Wen and his son Wu."

"But there are *four*!" you exclaim. You are right. But the Chinese count Wen and Wu as one, *since they were father and son*. This is typical of *their* conception of the family.

Secondly, there will be some surprising phenomenon in the religious life. The beautiful mysticism of Tao, the sublime spirituality of Buddhism, and the forceful common-sense of Confucianism cannot fail to win sympathetic appreciation. It is entirely probable that this religious-philosophical influence will be of the most sudden and astoundingly fast progress.

The third influence—(I am classifying them in the order of the magnitude of the ultimate change that is to be expected in each class)—will be literary. It is my firm belief that the educated man of 1968 will know as much about Chuang-tze as he knows about Shakespeare today. He will be as familiar with the Mings as with the Hapsburgs or the Bourbons; and children will learn how Mencius' mother changed her residence to keep him away from bad influences.

The fourth major influence is already well on its way—I mean the artistic. Courses in Oriental art are now being given in some of our universities by appreciative and well-informed experts. Right now the Oriental motive is common in art. (The illustrations of Soulen for magazines have a large amount of the colorfulness and symmetry of the East.) Music is more and more introducing the "weird East" leit-motif, even in the scores accompanying motion pictures a Chinese flavor is injected wherever there is awe or fantasy.

The fifth, and last, and least, and latest-to-come of these influences will be the political. I am afraid that the only two features of Oriental government (when I say Oriental, I usually mean the Far East, since India and Persia are mainly Aryan) that will come into common practice will be in the judicial line: centering of responsibility, in which the judge is made more or less responsible for his decisions; and secondly, the establishment of courts of arbitration for the settlement of suits at law. This first will cause greater care and

scruple in the consideration of criminal cases, and the second will take purely financial, or domestic, decisions out of the hands of the courts proper and place them in the hands of committees which specialize in their respective lines and will be likely to render a decision in weeks instead of years.

ALL THESE together will raise the moral tone of our society, and will contribute greatly to the unity and

equality of all human culture—which is a goal to be sought for for itself. No peace, no maximum of prosperity, no security will be possible until men the world over think more alike than they do now. Such hoped-for developments in international good will will cause an outburst in progress in all the levels of human activity, which will be far greater than either the Renaissance or the sudden progress of modern times.

THE FORCE BEHIND EVOLUTION

ROSA V. WINTERBURN

Quotations used in this article are from the revealed writings of Bahá'u'lláh and 'Abdu'l-Bahá.

“The greatest power in the realm and range of human existence is spirit—the Divine Breath which animates and pervades all things.”
'Abdu'l-Bahá.

THE reality of this statement by one endowed with divine insight is not easily grasped by even ardent Bahá'is. It is unimagined by the greater part of mankind. It is actually lived by probably none of us. Yet, until we do grasp that there is a distinct, creative reality in these words; until we communicate its truth to others, so that “the splendor of the Sun of Reality may be revealed fully in human hearts as in a mirror;” until mankind becomes more and more fully imbued with this “greatest power,” the cumulative evils of the present age will grow in intensity overwhelm-

ing greater and greater numbers of men.

Lesser remedies may palliate diseases but they do not cure; only “the Divine Breath which animates and prevades all things” is powerful enough to eradicate the causes of evil, encourage and stimulate human hearts, perfect the mirror of the human spirit so that it catches and reflects more and more clearly the Divine Spirit.

The awakened believers of this age can help fill the world with the light and joy and illuminating wisdom of this transforming Divine Spirit only by *steadily reflecting* the divine rays.

We need have no fear or hesitancy whatever; for, “This quickening spirit has spontaneous emanation from the Sun of Truth, from the Reality of Divinity, and is not

a revelation or a manifestation." And again, "This ray and this heat are permanent. There is no cessation in the effulgence. . . . There is no cessation in its outpouring."

Consequently the believers in this Divine Spirit and Its emanations can ceaselessly turn their faces toward It, confident in Its illumination of themselves and in its reflection from them into the minds and hearts of all those with whom they come in contact.

It is not necessary that we all be speakers, eloquent enough to sway a crowd. It is, perhaps, not desirable that we should talk long and loud to all who will listen and at all who turn a deaf ear.

Indeed, we are warned against excessive talking, lest we have little of reality to say; and against talking to the unwilling, lest we waste time valuable for *real* service elsewhere.

But we are frequently taught that if we steadily reflect the Light of the Spirit of God, if whatever we *do* say is inspired and guided by the wisdom of that Spirit, then the tragically needed transformation of humanity will surely come.

Through the warming rays of the material sun and the quickening vigor of the material rain the bosom of the earth springs into throbbing life. Thus through the brilliancy of its light and the penetrative vigor of its wisdom does the Divine Spirit regenerate mankind.

OF OUR HUMAN selves we can do nothing. For the human spirit "must be born of its (the Divine Spirit's) quickening and baptized with its living fire. Souls deprived of that Spirit are accounted as

dead, though they are possessed of the human spirit." We do not need to *struggle* to partake "of the divine life of the higher kingdom."

We are told to *turn our faces towards the Light* and we shall surely be illumined. We are told to *study the words and wisdom* shall be ours. "They have not even comprehended that in every age the purpose of reading the Books and reciting the Epistles hath been to penetrate the significances and to reach the summits of their mysteries; otherwise reading without understanding is of no great benefit."

The immediate need of man is regeneration by the Spirit of God, lest he die. Let us reflect the Light and act the wisdom as fully, as happily, as ceaselessly as we can.

Let us not be over anxious as to results, but courageous in the faith that the outcome is in the hands of God. 'Abdu'l-Bahá does not tell us that we must remake mankind, He but says to us,—"Therefore I hope that whether you be in the east or the west you will strive with heart and soul in order that day by day the world of humanity may become glorified, more spiritual, more sanctified; and that the splendor of the Sun of Reality may be revealed fully in human hearts as in a mirror. This is worthy of the world of mankind.

"This is the true evolution and progress of humanity. This is the supreme bestowal. Otherwise, by simple development along material lines man is not perfected. At most, the physical aspect of man, his natural or material conditions may become stabilized and improved, but he will remain deprived of the spiritual or divine bestowal. He is

then like a body without a spirit, a lamp without the light, an eye without the power of vision, an ear that hears no sound, a mind incapable of perceiving, an intellect minus the power of reason."

The Spirit of God is the life-giving elixir. Let us every one strive to become a more highly polished mirror to reflect the quickening life vigor of that Spirit into the moaning earth-bound spirit of man.

AN ADVENTURE IN EDUCATION

CORALIE FRANKLIN COOK

"Yea, verily, wealth and riches are worthy of praise if they be justly partitioned amongst the nation, but if some few be possessed of great riches, and many be reduced to poverty, then is the rich man's gold deprived of all its worth. But if great wealth be employed in the propagation of science, in the establishment of schools and colleges, in the nurture of arts, and in the education of orphans and the care of the needy—in brief, for the public benefit, then shall its possessor be accounted great both in the sight of God and man."—'Abdu'l-Bahá.

THE city of Wilmington, Delaware, recently dedicated a million-dollar high school building,—the gift of a single philanthropic citizen, Pierre S. DuPont.

This fully equipped edifice is only one of many school buildings distributed through the State by the generous DuPont hand.

Several things, however, render this building and this dedication significant events in the life of the city of Wilmington, of the State of Delaware, and it may be of the Nation itself.

It may have been only a happy coincidence, but, the Chamber of Commerce selected the day of the dedicatory exercises to commemorate the one hundredth anniversary of the establishing of free education in the State of Delaware by legislative enactment. At the magnificent DuPont hotel a fine luncheon was served to which were invited a number of distinguished citizens—distinguished at least for service to their fellowmen. Among others there were seated at the repast as invited guests, the Super-

intendent of Schools, the entire membership of the Board of Education, and all of the school principals of the city. In issuing these invitations no lines had been drawn in sex, in religion, or in race.

Fitting it seemed to move on from the "flow of soul" at the luncheon, to the "feast of reason" at the Howard High School. The name took to itself deeper meaning when it became known that seated upon the platform were a daughter, two sons and a granddaughter of General O. O. Howard, hero of the civil war. To still further emphasize the name of Howard the descendants of the soldier-philanthropist were introduced to the audience by a Dean of Howard University at Washington, D. C.*

The building, conceded to be without a superior among structures of its class anywhere, was presented to the city by the donor himself. How brief, how simple, how modest he

*Refers to Prof. George W. Cook, oldest member in point of service on the faculty and who had known Gen. Howard personally.

was, this man who builds great highways, and all sorts and sizes of school houses just to give them away! It is useless to attempt a description of him. He must be seen and heard to be realized. So great is the gift and so great the appreciation of it that it called for any number of speeches of acceptance. First of all was the Governor of the State, then the Mayor of the city, then the Superintendent of Schools, the President of the City Council, the President of the Board of Education, and so on and on were the felicitations anent this unusually beautiful and splendidly equipped school house.

The dedicatory prayer was offered by the prelate of the Episcopal church, and prominent speakers not only local but from afar including the distinguished Editor of the National Education magazine, addressed the assemblage.

The silver-haired man of such fine distinction in voice and bearing who engineered all this thrilling program was Dr. S. G. Elbert of the Wilmington School Board, a prominent physician. We are not too greatly surprised to learn that he is an American of color, because we have known all the while that this beautiful Howard High School building is the gift of Pierre DuPont to be used for colored children.

Now if this account were to stop here it would be very much like writing the play of Hamlet and leaving out Hamlet. Back of all this unusual building and this day of gift-making and joy, looms a single figure whose unselfish and untiring service laid the foundation for all that the day has witnessed.

It had been the plan of the Chair-

man to present her at the Dedication, but because of frailty of body her friends at the last moment decided that the exertion might prove more than she could bear.

Born in Porto Rico, the daughter of a Porto Rican mother and German father, Edwina Kruse was brought to the United States when a little girl. After losing both parents she was adopted into a German family in the State of Connecticut where she received her education. On coming of age she determined to cast her lot among the people who represented her maternal ancestry. To Delaware this purpose led her, where in time she became Principal of the Howard school in Wilmington, at that time a meagre four-room, ungraded school.

From then on, this young woman put herself mind and spirit into her work. And it must be remembered that she began her work at a time when schools for colored children were looked upon askance being regarded not at all a necessity and probably a waste of time and money.

Before settling in Wilmington, Miss Kruse had filled the onerous position of State Superintendent of Colored Schools. Her knowledge of conditions among colored people was obtained first-hand, and all her warm generous nature flowed out to meet their need in sane and serious service. Here she opened up a school where none had been, here she enlarged an over-crowded school house, there she replaced a "shack" with a one-room building that kept out the rain and snow, and let in the fresh air and sunlight, everywhere she sought for better teachers and taught the people the meaning of "more abundant life."

With such a background of labor and experience it is not surprising that the Howard School in Wilmington took on phenomenal growth, — kindergarten, eight grades, high school and Normal—all materialized. Opposition? Of course! Discouragement? Never! This one thing I do. I minister to the peoples' needs. A lover of children and with an almost uncanny sense of human values, Miss Kruse managed, somehow, out of her own earnings, to educate or help educate an unbelievable number of boys and girls. A goodly number in places of importance and influence rise up today and "call her blessed" because she not only pointed but opened the way for the start that led to attainment.

Always she reached out for teachers in her own school who were more than wage earners. Thus she managed to gather about her men and women, and particularly women, possessed of vision and courage to follow where she led. So far-seeing she became in the matter of selection, that year in and year out shoulder to shoulder and heart to heart there have been with her women of such fitness, such zeal and consecration that they, too, would have towered as educational experts had they not in every case and always practiced self-effacement that the pioneer might keep her well-earned place in the public mind and heart. It was women like these who took up the cudgel in the principal's defense when because of the school's size it was proposed that a *man* be put at the head of the school. A man! Think of it! Not an educator! Not a Christian! Not a trail-blazer! But a *man*! A man should be at the head of this

accredited High School that owed its very existence to a woman! To the credit of the city be it recorded this opposition failed and the school went on.

Believing that the "eye is the nearest avenue to the brain" Miss Kruse sought for her committee speakers — outstanding men and women of color—Douglass, Dunbar, DuBois, Mary Church Terrell, and many others whose names are fit to conjure with have been set as examples before the children of Wilmington.

To no one race were Miss Kruse's friendships confined, broadly human as she was racial, her contacts set no bounds. The founder of Hampton was wont to speak of her as his "friend." His successor, Dr. Frissell, has always been warmly interested in her work. From Lincoln University, that institution devoted exclusively to the education of men, she has been given the honorary degree of M. A. in recognition of her service to the cause of education.

From 1876 to 1920 Edwina Kruse wrought in this public school as few have power to do and was then retired as principal emeritus. Small wonder that the school observes Kruse Day! Small wonder that she has been given the name of "The Grand Old Lady."

How much it means for the womanhood of America that Edwina Kruse elected to cast her lot with her mother's people, that she has touched the lives of so many youths, and in that touch has inspired them to higher living. No wonder that Mr. DuPont was in turn inspired to present the magnificent new Howard High School building!

PRACTICAL MYSTICISM

BERTHA HYDE KIRKPATRICK

"New Studies in Mystical Religion," by Rufus Jones. New York—The Macmillan Company. A review of a thoughtful and very readable book which answers scientifically and clearly the question, "What is Mysticism?" Students of religion will find it informing and deeply spiritual.

THOSE who are weary of the endless discussions in books and magazines concerning the failure of Christianity, the poverty of the churches in true spirituality, the blind gropings of the church leaders after some thread of truth to which to hold, the assurance of the materialist and behaviorist that all is simply mechanized matter, will turn with relief to this thoughtful book of Dr. Jones and find real refreshment in its sound scholarship and intuitive understanding. It is sane, inspiring and hopeful. It helps to straighten us out in our thinking, especially if we have had an overdose of some books on modern psychology.

But particularly to those who have become confused on the subject of mysticism, on its value and place in religion and in religious experience will this book prove a real clarifier and furnish genuine help. For it is evident that Prof. Jones has not only thought the subject carefully and logically through on philosophical lines but that he speaks from the depths of his own inner experience.

In his introduction, Dr. Jones points out the limitations of psychology in dealing with mystical experience. Those of us who have read or even dipped into Leuba's ponderous and, to many, unsatisfying treatise on *The Psychology of Religious Mysticism* feel grateful to Dr. Jones for setting out so scienti-

fically and yet so simply and clearly just how far the psychologist has a right to go in analyzing and evaluating mystical experience. The mystical experience in his mind is not a purely subjective thing, but is linked up with life, has objectivity, and this objectivity puts its true evaluation and interpretation beyond the realm of the psychologist into the field of the philosopher and metaphysicist.

What is mysticism? Is the mystical experience confined to an abnormal type of person? Are ascetism and mysticism necessarily linked together? These are some of the questions that the author considers. Prof. Jones does not hold the extreme view that "no experience short of ecstasy should be called mystical," rather he defines mystical religion "as an overbrimming experience of contact, fellowship or even union with a larger life which impinges on our own." Although some of the great mystics of history have verged on the abnormal at times in both their mental and physical health, yet none of them was satisfied with the mystical experience as an end in itself. It was on the other hand a basis for a life of service and not only that but a safeguard, a balance wheel, an integrator. And with this dynamic, integrating, balancing force that issues from the mystical experience and is "born of God" comes also a love which rises above all self in-

terest, "loving not to get something but only to love." These two great forces may and will change a distraught purposeless life into a "hundred-horsepower person," as in the case of George Fox, who, the author says, "is an excellent illustration of the *cohesive* power of a great experience of God. It turned his darkness into light, his sadness into joy, his despair into hope and under its influence his poor distraught mind seized upon and held to a constructive central purpose."

The author aids us, too, to clarify our thinking about asceticism, "to see how natural sacrifice and self-inflicted pain may be" for "there is a way of life for which it is not too much to pluck out an eye which hinders" and yet to indorse his clear-cut conclusion that "the stern way of life entails no hatred of life" and that asceticism is no necessary part of the mystic experience or the life of the Spirit. Rather "the mystics . . . are those highly sensitized persons whose lives seem to lie open inwardly to the presence of an immanent Life."

Helpful, too, is the distinction the author makes between genuine mystical experience and occult phenomena. He leaves the value of the latter to be determined in the future by scientific research, but the former is unmistakable for it "brings creative energies for the spiritual tasks of the race." "It promotes health and sanity. It brightens moral power. It vastly increases one's ability to stand the universe."

In his chapter on "Mysticism and Religious Education" Dr. Jones emphasizes even more strongly that mysticism, as he is interpreting it,

is not only quite independent of asceticism and abnormality, but is or at least may be and should be the basis for a normal, complete life. Mystical experience is rare only because we fail to cultivate the spiritual nature in children and young people and because "all excellence is difficult." "Mystical experience," he says, "by which I mean capacity to see the invisible, personal discovery of God, and joyous consciousness of divine presence, is no more difficult than any other supreme achievement."

He expresses, what many of us sense, the need of a fundamentally spiritual environment for our children from their earliest training through their college course. He pleads not for less emphasis on the externals, the preparation for successful *doing*, but for a search for "a type of education which will enable us to find ourselves and to recover interior peace and joy and power." Two other quotations from this chapter will show us how deeply Dr. Jones believes the roots of the spiritual forces in a child's life should go, and how important it is to have spiritually minded teachers.

"No child ever knows how he comes to have confidence in the external world, but his faith in it is largely due to the unquestioning faith that everybody else has in it. So, too, if God is real to those who form the child's social group, He quickly becomes an essential part of the child's life."

"Children are far more mystical-minded than their elders suspect, and mystics would not be so rare if we made better use of the culture of silence in the lives of our children."

Perhaps the greatest contribution in Dr. Jones' book is in the two chapters on Mysticism and Organization. The question Prof. Jones raises in these chapters is whether the mystical experience cannot be a group experience as well as an individual experience. He points out in tracing the history of the Christian Church, that mysticism has usually been considered as belonging to individuals. But he maintains "that the solitary character of mysticism is not due to the essential nature of it." "I am convinced," he says, "that mysticism flourishes best in a group, and that it can, if left to itself, produce out of its experience a type of organization that favors its growth and increase in depth and power."

He would have us synthesize "primitive Christianity" and "modern efficiency." "Can we not," he asks, "be flooded with the consciousness of God and at the same time perfect some form of organization that will be the effective body and instrument of that experience?" What happened in the history of Christianity we must now avoid. The church, the organization "quickly became a substitute for the experience of God, for the way of life." The primitive church was a "spiritual fellowship." "Its driving power was a consciousness of the Spirit." He is looking for and believing possible the same dynamic in a modern organization. The "Society of Friends" or Quakers, have most nearly approached the ideal of the primitive church. Among them "it soon came to be discovered that, where many together in hush and silence, were seeking for direct communion and

companionship with God, each one helped all the rest." In this manner they achieved unity of thought and purpose, and solved their problems both practical and spiritual. "They did together what no one perhaps could have done alone." This, he claims, "is mysticism not of solitude and self-seeking; it is practical mysticism of life and action."

"The Kingdom of God" has not been built here because no one has expected it to be but has only looked for it in a life beyond. When whole groups believe and act on the belief, in "the power of the Spirit to raise life to complete health and holiness" when this belief is assumed as normal for everyone rather than relegated to a few supernatural saints, then we shall be in a way to build the Kingdom of God right here on earth.

Each one who believes as 'Adbu'l-Bahá tells us, that "man is, in reality, a Spiritual being, and only when he lives in the Spirit is he truly happy," will feel grateful to the author that he has added the testimony of his clear intellect and his rich personal experience to establish the fact that this life of the Spirit is a fundamental need of the well-balanced life of the individual as well as the dynamic through group consultation which is to bring the Kingdom of Heaven to earth.

As we come to the close of the book we hope with the author that "in some favored time, there *may be* such a Church of the Spirit." But we would go farther and ask—has not the foundation for this reign of the Spirit already been laid by Bahá'u'lláh?

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 20

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The official Bahá'í Magazine, published monthly in Washington, D. C.

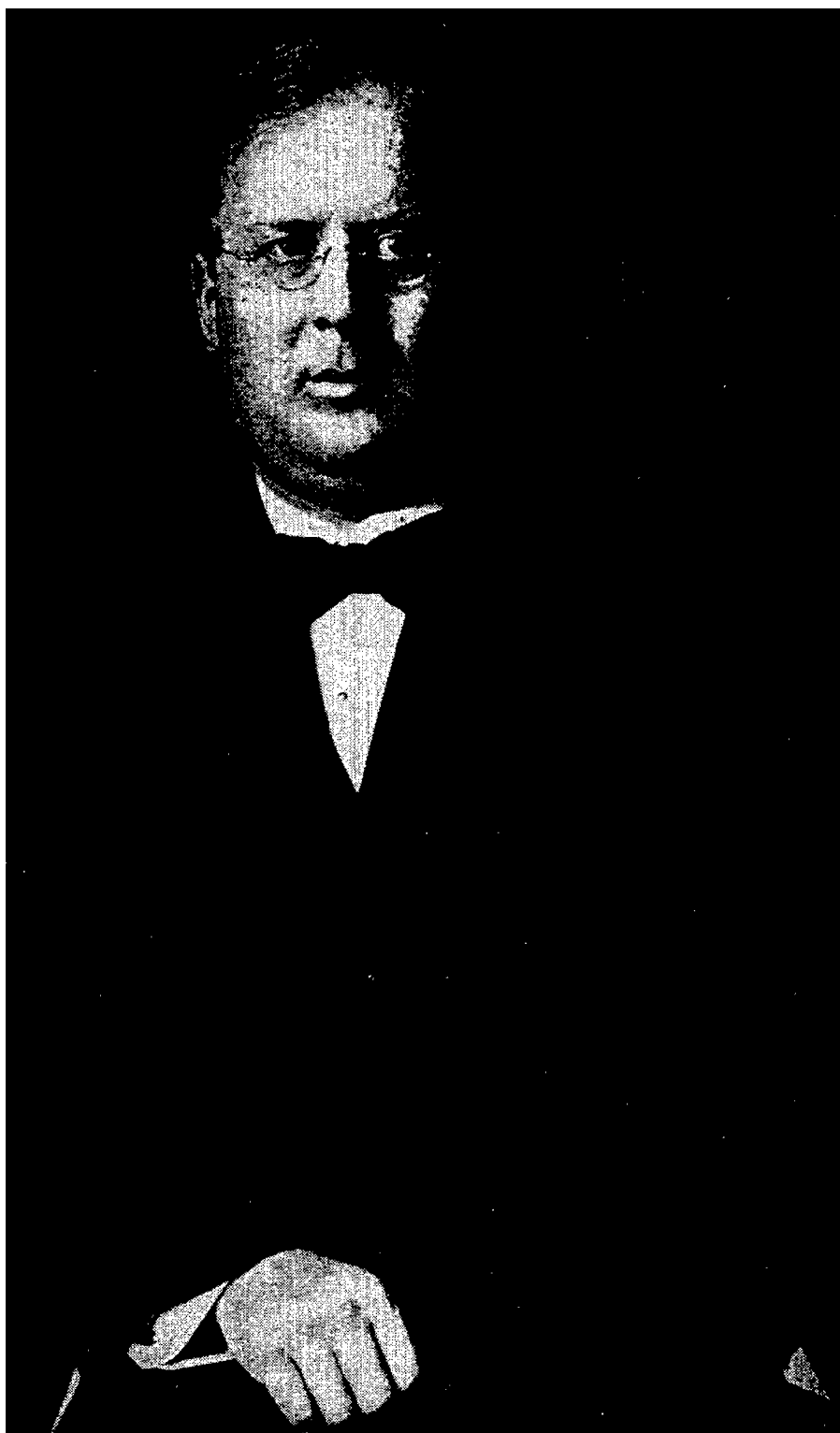
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Rabbi Martin A. Meyer in whose Synagogue, Temple Emmanuel-El in San Francisco, in 1912, 'Abdu'l-Bahá delivered one of the most awakening and dynamic of all of His addresses in America.—(See page 109).

The Bahá'í Magazine

STAR OF THE WEST

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“When perfect justice reigns in every country of the Eastern and Western world, then will the earth become a place of beauty. The dignity and equality of every servant of God will be acknowledged; the ideal of the solidarity of the human race, the true brotherhood of man, will be realized, and the glorious Light of the Sun of Truth will illumine the souls of all men.”
—'Abdu'l-Bahá.

IN A REMARKABLE interview in the July American Magazine, E. Stanley Jones, for seventeen years missionary in India, states why Christianity as at present organized has failed to appeal to the Orient, while the life and ideals of Jesus, on the other hand, present an irresistible appeal.

“The keen minded Indians,” he says, “see a distinction between Christ and Christinaity. They are open to the one, but hestiant about the other.”

Christianity, in the Hindu mind, is bound up with the racial prejudices, superiority complex, and imperialism of the Occident. But to be called a man of Christlike character, that appeals for “in all India today there is no figure that stands so high as Jesus.”

Gandhi, whom Hindus are fond of calling a “Christlike character,” was as a young man brought into close contact with Christianity, attending regularly in South Africa a Wesleyan Church at the invitation of Christian friends. But at this susceptible and formative period,

Christianity as it was practiced did not satisfactorily meet the discriminating judgment and earnest conscience of this great soul.

“The sermons were uninspiring,” said Gandhi. “The congregation did not inspire me as being particularly religious; they appeared to be rather wordly-minded people going to church for recreation or in conformity to custom.”

Thus Christianity lost an opportunity, through the power of a great world leader, to directly reach the heart of India.

“FOUR GREAT HINDRANCES,” says missionary Jones, “stand in the way of Christianity in its attempt to influence the Orient:

“*First* is this religious snobbery that we have been discussing, the ugly side of denominationalism.

“*Second* is the appalling dearth of reality in the religious life of great numbers of professed Christians.

“*Third* is race prejudice.

“*Fourth* is economic exploitation.

“Four great immoralities of Christianity—that is the way the East regards them.

“Everywhere,” he said, “the modern world is demanding of religion that it be lived and not merely talked. This is true of India as of America.”

What is the answer to this challenge of Asia as respects Christianity? None—unless organized Christianity gives up these immoralities, says Dr. Jones.

“When Christian peoples cease to exploit weaker peoples—when they quit discriminating solely because of race and color—when they adopt religion as a life to be lived rather than a lot of things to do—when the denominations begin to practice genuine good will among themselves and also toward the non-Christian world—then, and then only, will the road be cleared for Christ through the highways of the earth.”

IT IS TRUE that the world of to-day demands realities and not dogmas. It measures a man or a religion by deeds, and not by words. We cannot carry to Asia the Bible in one hand and the machine-gun in the other; nor utter words of Christian brotherhood from hearts deep-dyed with racial prejudice.

The only religion that can appeal today is one which not only teaches brotherhood, but practices it.

How the Bahá'í Movement appeals in this regard, is described by Dr. Jones in an interesting incident which occurred in a Pullman car in this country.

“Recently on the train,” he says,

“I noticed a Pullman porter reading a book on Bahaism. I asked why it interested him, and he said, ‘Because it teaches me brotherhood.’ ‘Doesn’t Christianity?’ I asked him. ‘No’ he answered, ‘not this kind of brotherhood—this is apart from race.’”

“Is our Christian brotherhood limited to the white race?” asks the missionary of seventeen years Indian service.

“EACH INDIVIDUAL should have his chance,” concludes Dr. Jones. “The test should be personal, not racial. Every child born in society should have an equal opportunity with every other child to rise to the top if its inherent powers will allow it to do so. And this apart from race and birth and color.”

A noble ideal, this! Missionary Jones sees it as the ideal of a “truly Christian society.” Is it not, in fact, the ideal of the millenium, of the Kingdom of God on earth, toward which every Prophet, every Founder of a divine religion, has worked?

May it be the privilege of Bahá'ís to accomplish throughout the world significant steps toward the realization of this hope of the ages—the Golden Age in which justice, brotherhood, universal peace and world unity will prevail.

“In reality God has created man for love’s sake. God has endowed man with creation so that he may illumine the world with the flame of brotherhood and express the utmost state of unity and accord. This state would express God’s good pleasure; this would be the prosperity of the world of humanity.”—’Abdu’l-Bahá.

PRAYER

“The most blessed condition is the condition of prayer and supplication. Prayer is conversation with God. The greatest attainment or the sweetest state is none other than conversation with God. It creates spirituality, creates mindfulness and celestial feelings, begets new attractions of the Kingdom and engenders the susceptibilities of the higher intelligence.

“Prayer and supplication are so effective that they inspire one’s heart for the whole day with high ideals and supreme sanctity and calmness. One’s heart must be sensitive to the music of prayer. He must feel the effect of prayer.

“Man becomes like a stone unless he continually supplicates to God. The heart of man is like a mirror which is covered with dust, and to cleanse it one must continually pray to God that it may become clean. The act of supplication is the polish which erases all worldly desires. . . . Prayer is a key by which the doors of the kingdom are opened. There are many subjects which are difficult for man to solve. But during prayer and supplication they are unveiled.

“O thou spiritual friend! Thou has asked the wisdom of prayer. Know thou that prayer is indispensable and obligatory and man under no pretext whatsoever is excused therefrom unless he be mentally unsound or an insurmountable obstacle prevent him.

“The wisdom of prayer is this—that it causes a connection between the servant and the True One because in that state of prayer man with all his heart and soul turns his face towards His Highness the Almighty, seeking His association and desiring His love and compassion.

“Prayer and supplication are two wings whereby man soars toward the heavenly mansion of the True One. . . . It is incumbent upon thee to turn unto the Kingdom of God and to pray, supplicate and invoke during all times. This is the means by which thy soul shall ascend upward to the apex of the gift of God.”—*‘Abdu’l-Bahá*.

WHENCE COMES THE LIGHT

CHAPTER III. 'Abdu'l-Bahá the Interpreter

LOULIE A. MATHEWS

"All the Prophets of God . . . appeared in the world for the education of humanity, to develop immature souls into maturity, to transform the ignorant of mankind into the knowing, thereby establishing love and unity through divine education and training."—'Abdu'l-Bahá.

ANCIENT prophecy unfolded in a single golden hour. For on the twenty-third of May in 1844 a divinely inspired youth cried the glad-tidings of a Prophet come to earth—the Servant of God was born—while science in the western world flashed over vibrant wires the message: "What hath God wrought!"

'Abdu'l-Bahá, Servant of God, was a title given Abbás Effendi eldest son of Bahá'u'lláh, He Who was destined to tread the path of martyrdom at the side of the Prophet and to carry aloft the light of His Message.

When scarcely eight years old the serenity of childhood was rudely shaken by persecution and massacre. Astonished eyes beheld an infuriated mob sack and destroy His home, and childish ears were filled with rumors of torture inflicted on friend and neighbor. Time was freighted with anguish.

Once the child saw His Father while yet imprisoned in Tihrán, the beloved figure weighted with chains, emaciated, almost unrecognized. The horror etched upon His sensitive heart in that moment was never effaced. Days dragged on. A full season passed before Bahá'u'lláh was brought to a secret trial. Faith alone sustained the anxious ones. Relief, even joy, accompanied the sentence of exile. What mattered the long journey to Baghdad, the

farewell to familiar haunts of childhood—the native land 'Abdu'l-Bahá was never to see again! The loved ones were reunited!

Baghdad, city of romance, cast the first shadow of exile—a shadow that was to envelop the life of the Servant of God. In the strange country, throngs sought Bahá'u'lláh's wisdom; in all duties 'Abdu'l-Bahá helped His Father. And often the child was to be found in the mosques discoursing and astounding the learned doctors.

While Bahá'u'lláh was in the wilderness the boy grew more and more thoughtful, devoting long hours to meditation and prayer and assuming grave responsibilities.

The interval of mystic contemplation ended, Bahá'u'lláh descended the mountain.

Nineteen years had passed since the Báb proclaimed the advent of a Prophet. Again it was May with its carpet of flowers, the crescent moon shimmered in the waters of the Tigris, and the tent of Bahá'u'lláh was pitched in the fragrant garden of Ridván. Groups of thoughtful believers pressed about Him—among them Qurratu'l-Ayn, a woman of noble birth, a favored disciple of the Báb.

The Prophet, majestic against the beauty of the night, speaking as one sent by God, announced Himself as "Him Whom God would manifest."

'Abdu'l-Bahá listened to the momentous declaration. He was the first to hear the declaration His heart had already foretold. Qurratu'l-Ayn, throwing aside the veil of tradition, cried aloud: "Verily, the trumpet you are expecting—it is I! The bell for which you are listening—it is I! I am the sounding bugle in the name of truth! The King of Might hath appeared! Behold the resplendent Light! Harken to the melodies of the New Age! Partake of the New Life that is being infused into every existing thing!"

As the spiritual fire of the Bahá'í message increased, the Mullahs met and discussed how best to stamp out the conflagration. "Let us demand a miracle" they cried. To their astonishment Bahá'u'lláh consented—whereupon the Mullahs refused. A panic ensued among the doctors of law. Secret conclaves were held and the episode of the miracle added another strand of hatred. The gates of Baghdad closed against Him.

Bahá'u'lláh was next banished to Constantinople.

During the long march 'Abdu'l-Bahá rode beside the camel of His Father and guarded His tent by night. Now He was addressed by the household as Master and often referred to by Bahá'u'lláh as "The Branch." When the final decree of exile was pronounced, the youth had entered manhood.

The Most Great Prison of 'Akká received Bahá'u'lláh and eighty-four followers. Crowded into two small rooms, sickness from exhaustion and privation rapidly spread among them. Only 'Abdu'l-Bahá and one other were able to minister

to their needs. Life was desolate yet sadness did not lie at the hearts of these brave disciples.

Twice twelve months passed. Suddenly the barracks were commandeered for a detachment of Turkish soldiers and the exiles were removed.

The family was then confined in two rooms near by; one allotted to Bahá'u'lláh, while thirteen men, women and children were crowded together in the other. Thus they lived for nine years! Gradually, however, the severe restrictions imposed by the imperial firmans were left in abeyance and after a number of years a little more space was added to their meager habitation.

Into these rude quarters came Fatima, daughter of Mírzá Muhammad Ali Nahri, destined to become the wife of 'Abdu'l-Bahá. Her lineage flowed from two pure sources; in direct descent from Muhammad through her father, while her great grandmother was an Indian princess of royal blood. Inheriting vast wealth, her grandfather constructed an aqueduct to bring water from the mountains to Najaf and the name Nahri (stream of water) was conferred upon the family. Her father and one brother responded to the call of the Báb and ardently espoused His Cause. This heretical departure stamped them as infidels under the Muhammadan law and enabled the ambitious members of the family to seize the entire fortune. The girl's young life was sapped by persecutions and stormy happenings, but under the stress of circumstance lay a divine destiny revealed in this wise:

While on a pilgrimage to Mecca a mysterious tablet was thrust into

the hand of the brother who companioned her. At once they recognized the writing of Agá Ján, known throughout Persia as the pen of Bahá'u'lláh, and when alone breathlessly opened the precious document. It contained instructions to remain in Jedda until the departure of all the pilgrims—then to set out for Alexandria. Upon reaching Egypt they were directed to embark on an Austrian steamer calling at the port of 'Akká and to remain on the boat until a messenger arrived.

Anchored in the harbor of 'Akká no messenger appeared!

The anxious hours of waiting were spent in prayer. Night fell. As the anchor was weighed, the promised escort loomed out of the darkness.

The journey fraught with danger and suspense ended in the presence of Bahá'u'lláh, Whose first words were: "We have brought you into the Prison at a time when the door of meeting is closed to all believers. This is for no other reason than to prove to everyone the Power and Might of God."

The family of Kaleem received the young girl. One day the master of the house returned from the presence of Bahá'u'lláh great happiness shining from his countenance, saying: "I have brought a most wonderful gift for you. It is this: a new name has been given you and that name is 'Moneereh' (illuminated one)." Instantly remembrance flashed that one called Moneereh would become the wife of 'Abdu'l-Bahá.

In this wise her destiny came to pass.

Moneereh writes of her marriage: "If I were to set down the

details of the fifty years of my association with the Beloved of the world, of His love, His mercy and bounty, I would need fifty years more of time and opportunity, yet, were the seas of the world turned into ink, and the leaves of the forest into paper, I could not render adequate justice to the subject."

Today, under the shadow of Mount Carmel, Moneereh and four daughters minister to pilgrims from all parts of the world. Here too is the noble figure of Bahíyyih Khanum, addressed as the "Greatest Holy Leaf." Daughter of Bahá'u'lláh, she was born to a heritage of affliction which challenges description. Loving servitude became her calling and the sanctity of her life will shine as a beacon down the ages.

After 'Abdu'l-Bahá's marriage, life in 'Akká continued as of old. The Master poured Himself out in tender devotion to His Father and guarded His hours of prayer and meditation from intrusion. Calumnies were dispelled in the radiance of the Servant of God who ever accented unity, while darts of hatred were deflected by an armor of love. The principles of Bahá'u'lláh were mirrored in every act of the Master's life.

The imprisonment and cruelty accorded the Messengers of God seem to represent the hardened heart and unawakened conscience of humanity, while the joyous freedom of Bahá'u'lláh's last years in Bahjí foreshadow a coming millennium. What infinite happiness must have been reflected from 'Abdu'l-Bahá in the heavenly days near the garden of Ridván!

The Master Who had lived at the feet of a Divine Being was called

upon to experience separation from the Beloved—to endure the crowning sorrow of the loss of Bahá'u'lláh, the ascension of Whose spirit was as the withdrawal of the sun, paling the beauty of creation.

The "Branch" became the Center of the Covenant. 'Abdu'l-Bahá spoke of His own station in these words: "My name is 'Abdu'l-Bahá, Servant of God, my reality is 'Abdu'l-Bahá, my praise is 'Abdu'l-Bahá . . . No name, no title, no mention, no commendation have I nor ever will save 'Abdu'l-Bahá, Servant of God."

Thus He describes His spiritual mission: "All my thoughts are centered about the proclamation of the kingdom of God. I have a lamp in my hand searching through the lands and through the seas to find souls to herald the Cause of Bahá'u'lláh. Day and night am I engaged in this work. I enter all meetings, all churches, all religions that the Cause may spread. Men must leave the important in life for that which is more important. You must die to yourself and the world so that you may be born again to the kingdom of heaven. Behold the candle how it gives its light. It weeps its life away drop by drop in order to give forth its flame of light."

It was the wish of Baha'u'lláh that a Shrine should be built on Mount Carmel as the final resting place of the Báb Whose remains had been hidden by devoted disciples these many long years. Accordingly 'Abdu'l-Bahá commenced this work, but the authorities fearing the concealment of arms closed prison doors, shutting out freedom for seven years. Then like a mist restrictions melted away and the

Master completed the Shrine.

At this time many pilgrims came to 'Akká. As a host 'Abdu'l-Bahá's genius shone. In His presence caste did not exist—prejudice of Jew and Gentile, Muhammadan and Hindu became less than a memory. He conveyed a happiness to the heart—thrilling and real—a happiness the world knows nothing of. To the proffered sympathy of pilgrims He replied: "There is no prison save the prison of self." And smilingly added: "Prisons rest me." In a tablet the Master wrote: "Grieve not because of my imprisonment and calamity for this prison is my beautiful garden, my mansioned paradise, and my throne of dominion among mankind."

Thornton Chase, the first American to embrace the Cause, writes from 'Akká thus: "We remained within those walls, prisoners with Him Who dwells in that Greatest Prison . . . No wish, no desire is there, save the good of mankind, the peace of the world, the acknowledgment of the Fatherhood of God and the mutual rights of His children. Indeed, the real prison . . . is outside of these stone walls, within is freedom and the pure aura of the spirit."

In 1907 the Turkish government sent four officials, headed by 'Aríz Bey, to interrogate 'Abdu'l-Bahá with the intention of putting Him to death. He received this news with radiant acquiescence. Firmly denying the charges preferred against Him, 'Abdu'l-Bahá expressed entire willingness to meet death if the tribunal so ordained. The Italian consul came forward and offered safe conduct to foreign ports but the Master declined, say-

ing that neither the Báb nor Bahá'u'lláh fled from enemies, nor should He. Daily rounds among the poor were quietly continued and chanting God's praise He calmly awaited the end. The officials reached their native land as a revolution broke over Turkey. The old regime crumbled before the onslaught of the Young Turks and instead of destroying 'Abdu'l-Bahá the envoys were forced to flee for their own lives. The Sultan, Abdul Hamid, who had sent them to 'Akká was bound in chains.

The first act of the Modernists was to free religious and political prisoners throughout the Ottoman Empire. And thus in the year 1908, at the age of sixty-six, the Holy Prisoner became a free man. As a free man, He continued a life of ceaseless activity, making but one change—leaving 'Akká and henceforth dwelling in Haifa ten miles distant.

People of all lands and creeds besought 'Abdu'l-Bahá to visit the West and yielding to their entreaties He set sail for England. Arriving in London September 3rd, 1911, His greeting was: "The magnet of your love has brought me to this country. I was tired when I went on board the steamer but when I reached London your great love refreshed me." 'Abdu'l-Bahá's radiant figure adorned the pulpits of the ancient churches as well as the platforms of modern thought—everywhere he explained "the gift of God to this enlightened age."

Crossing the English Channel, the Master gave three months of His precious time to spreading the Cause in Paris and then returned to the East reaching Ramleh, a

suburb of Cairo, at Christmas.

The following spring brought Him to the United States. Traveling from coast to coast, He set in motion the principles of Bahá'u'lláh, evinced in the Fourteen Points used by the League of Nations and to be found today in every purposeful movement. The disarmament of governments by general agreement was advocated from every platform. 'Abdu'l-Bahá pointed out that legislative administration was not an affair of politics, influence and money, but a spiritual function. He stated that work as well as prayer and meditation, was a form of true worship. He taught that independent search for truth clarifies thought, and that true freedom is found in severance from personal desire. 'Abdu'l-Bahá stressed that religion and science, formerly considered separate forces, were in reality the wings of the bird of humanity—both necessary to its flight.

After seven months of incessant teaching and speaking throughout the United States, 'Abdu'l-Bahá sailed for England in December 1912. Here He watered the seed planted in His previous visit and extended His travels as far as Scotland.

The beginning of the new year found the Master again in Paris. Each morning He gave informal talks at His apartment, 30 Rue St. Didier, and as the guest of a Theological Seminary answered questions concerning the Bahá'í faith. Pasteur Monnier asked: "What relation does the Cause of Bahá'u'lláh, bear to that of Christ?" 'Abdu'l-Bahá replied: "The foundation of the religion of God is one. The same basis which

Christ laid down and which had been forgotten was renewed by Bahá'u'lláh."

'Abdu'l-Bahá remained in Paris two months and then continuing His travels visited Stuttgart, Budapest and Vienna, arriving in Egypt late in May.

Now the Master was in His seventieth year. His long and arduous labors culminating in these years of travel had sapped His strength and worn out His powerful frame.

The World War that 'Abdu'l-Bahá had so accurately foretold was now at hand. He had frequently referred to it both in Europe and America. While in California in 1912 He said: "We are on the eve of the battle of Armageddon referred to in the sixteenth chapter of Revelations. The time is two years hence when but a spark will set aflame the whole of Europe." And again: "Today the continent of Europe is like an arsenal. The whole of Europe will be set aflame as has been prophesied in the Book of Daniel and by St. John. A tremendous conflict is at hand. In 1917 kingdoms will fall and cataclysms will rock the earth."

When 'Abdu'l-Bahá reached the Holy Land in December of 1913, with piercing insight He organized vast plantings near Tiberius and harvested the grain. Thus, when 'Akká and Haifa were cut off from supplies it was He Who fed the people. Following the British occupation of Palestine, 'Abdu'l-Bahá was knighted in recognition of His far-seeing wisdom. This honor was favored with His gracious acceptance in the tranquil spirit ever shown toward temporal affairs.

It was the Master's custom to

distribute alms each Friday and to give to those in need from His own scanty means. A motley crowd of wretched beings—hungry—shivering—waited in the courtyard. Placing coins in each outstretched palm, speaking living words, the Master infused these forsaken ones with new life. Nor did His care of the people relax as death approached.

A lifetime of service was crowded into 'Abdu'l-Bahá's last days on earth. It seemed as though His heart could not contain the love that overflowed even to the birds of the air and the flowers of the field.

For well nigh thirty years Isma'il Aqa had been the gardener. Vividly does he recall the Master's last visit to the garden. For a long time the Beloved One seemed in a deep reverie—finally calling him he said: "For your sake will I eat of this fruit." Whilst the gardener plucked sweet lemons the Master walked to the tree: "Nay, but I must gather them with my own hands." Having eaten of the fruit, 'Abdu'l-Bahá questioned: "Do you desire anything more?" Then raising His hands with a pathetic gesture, repeated slowly, touchingly: "Now it is finished, it is finished!" These significant words pierced the heart of the faithful one like a knife.

Isma'il Aqá understood.

A servant in the house was betrothed and 'Abdu'l-Bahá pressed forward the marriage that He might bless it with His presence.

On the last morning the Master arose early to chant and pray as was His wont. Although He did not attend the feast given that afternoon by a Parsi pilgrim on

Mount Carmel, He pressed the

friends to go. Returning, one exclaimed: "The giver of the feast was unhappy because You were not present." 'Abdu'l-Bahá smiled: "But I was there, though my body was absent, my spirit was in your midst—the friends must not attach any importance to the absence of my body. In spirit I am, and shall always be, with the friends, even though I be far away."

As night fell the Beloved inquired for the health of each member of the household and of the pilgrims and friends in Haifa. Hearing that none were ill, He remarked quietly: "Very Good. Very good." The hours grew short.

'Abdu'l-Bahá's thoughtful care penetrated every need. He urged the family to take their rest, assuring them that He required nothing. Nevertheless, two of His daughters remained near and at midnight one entered the room with a little nourishment. As it was offered, the Master's clear voice rang out:

"You wish me to take food and I am going?"

Casting about Him a radiant glance of love, with the cloak of Bahá'u'lláh spread over Him, the Servant of God finished His labors in the vineyard of the Lord and passed forever from the sight of men.

"The eyes that had always looked with loving kindness upon humanity, whether friend or foe, were now closed. The hands that had ever been stretched forth to give alms to the poor, and the needy, the halt, and the maimed, the blind, the orphan and the widow, had finished Their labor. The feet that with untiring zeal had gone upon the ceaseless errands of the Lord were now at rest. The lips that had so eloquently championed men were now hushed in silence. The heart that had throbbed with wondrous love for the children of God was stilled."*

*"The Passing of 'Abdu'l-Bahá" by Lady Blomfield and Shoghi Effendi.

AN EXCERPT FROM THE LAST TABLET REVEALED BY 'ABDU'L-
BAHA FOR THE BAHÁ'IS IN AMERICA

"'Abdu'l-Bahá is day and night thinking of you and mentioning you, for the friends of God are dear to Him. Every morning at dawn I supplicate the Kingdom of God and ask that you may be filled with the breath of the Holy Spirit, so that you may become brilliant candles, shine with the light of guidance and dispel the darkness of error . . .

"Through the power of the Divine Springtime, the downpour of the celestial clouds and the heat of the Sun of Reality, the Tree of Life is just beginning to grow. Before long it will produce buds, bring forth leaves and fruits and cast its shade over the East and the West. This Tree of Life is the Book of the Covenant."

'ABDU'L-BAHA AND THE RABBI

WILLARD P. HATCH

The dynamic address of 'Abdu'l-Bahá at the Temple Emmanu-El referred to by the author in the following article, was published in full in "The Palo Altan" of Palo Alto, Calif., together with His vitally important addresses at Stanford University and the Unitarian Church in Palo Alto. They were later published in the book of His addresses in America, "The Promulgation of Universal Peace." 'Abdu'l-Bahá said that the Bahá'í Teachings are the "principles of action," and that "When practical activity has been manifested, the teachings of God have borne fruit." The story as printed below shows how 'Abdu'l-Bahá's Word was His sword, and "the power of God His victory."

It was in the Fall of the year 1912.

Temple Emmanu-El, the synagogue of the reformed Jews, at 450 Sutter Street, in downtown San Francisco, was packed to overflowing. By sitting on the floor in the balcony, the writer was enabled to both see and hear.

On the rostrum was a scene such as reminded one of a painting of ancient times. In turban and flowing, camel's hair robe the sage of divine wisdom, His Holiness 'Abdu'l Bahá was speaking; the Spirit that accompanied His luminous Persian periods was so powerful that attention was intensely centered upon Him; to such an extent that the fact that His words were interpreted became inconspicuous and was completely lost to consciousness.

'Abdu'l Bahá was proving with unanswerable logic that religion was the great cause of the progress of a people. "Religion confers upon man eternal life," He said, "And guides his footsteps in the ways of morality. It opens the doors of unending happiness and bestows everlasting honor upon the human kingdom. It has been the basis of all civilization and progress in the history of mankind." He illustrated His point by the in-

cidents of the Abrahamic family and the succeeding minor prophets of the Jews; by their well-known history and slavery under Pharaoh; their rescue by the great Prophet Moses, Who was known as a shepherd by the Egyptian people; how, by the power of religion, He was enabled to establish such divine foundations as resulted in the glorious civilization of Solomon. He showed that He meant by religion "the essential foundation or reality of religion, not the dogmas and blind imitations . . . These are inevitably destructive and a menace and hindrance to a nation's life. . . . When they forsook the foundations of the law of God, Nebuchadnezzar came and conquered the Holy Land . . . seventy thousand Jews were carried away captive. . . . Under the Roman general Titus 70 A. D., the Holy Land was stripped and pillaged."

Then with impressive majesty the mighty 'Abdu'l-Bahá pointed out that religion was divided into two parts; an essential part, identical in the teachings of all the Prophets; a secondary part which each Prophet changes according to the needs of the people of His day—that the foundations of all religions are one—as Truth is one.

Then the tide of the ocean of the

address of 'Abdu'l-Bahá deepened, as He powerfully demonstrated that His Holiness Christ was the greatest friend of Moses: that He promulgated the validity of Moses, unknown previously in India, or even to neighboring Europe; that, by the Gospel and its acceptance of Moses and of all the Israelitish prophets, He successfully upheld the Torah; that the Christians lost nothing by accepting the Old Testament; that Christ was the Son of a Jewish mother, and naturally the friend of the Jews.

The scene was dramatic. The young, highly intelligent, and somewhat heavy-set Rabbi wiped the perspiration from his forehead, although the autumn day was not warm. Not a Jew objected.

Then, briefly, the wonderful 'Abdu'l-Bahá showed that the Prophet Muhammad was the upholder of Moses and Christ; that, although "outwardly illiterate and uninformed of the Holy Books of God," yet He promoted a civilization from barbaric Arabic material, that extended through the Arabic countries to Spain and greatly influenced European education. It was the quarreling followers of these great Prophets who diverted from the Message of the Founders of their religion and swept into mutually accusing fanaticism.

Then 'Abdul'l-Bahá made it clear that He accepted Moses, without detriment because of such acceptance, and that, in a like manner He accepted all the Prophets—stating that Bahá'u'lláh, "the Founder of the Bahá'í Movement" commends such an attitude and says that "to be unprejudiced" promotes the welfare of mankind.

Profoundly moved the huge audience poured from the synagogue out upon the street and slowly dispersed to it's respective homes.

NOW ONE OF THE immediate sequels to this incident is most interesting; for that it was a sequel in point of time all will agree, the fact is indisputable; that it was also a sequel of cause and effect the writer firmly believes; certain it is that no effect occurs without a cause, that is clearly self-evident—however, the reader may judge for himself.

It was not long after the above incident that the directors of the Congregational church, located on a corner diagonally across the street from the synagogue, determined to build a new edifice on the same site as the old; this necessitated the tearing down of the old structure, before the erection of the new one, and left a Christian congregation without a place in which to worship. At this juncture the revered Rabbi of the synagogue, in which 'Abdu'l-Bahá had proven the validity of Christ with irrefutable arguments, by name Rabbi Martin A. Meyer,—may his spirit rest in peace,—with complete freedom from prejudices which had prevailed between Jew and Christian for an agelong period of time, cordially invited this homeless Christian congregation to worship each Sunday in the Jewish synagogue. This generous invitation was accepted, and for a period approximating nine months thereafter, each Friday the Jewish services unfolded the Old Testament, and each Sunday the Christian services discoursed upon both the Old Testament and the New.

Now when or where, since the time of Christ, had such a thing ever taken place before? True it is that union meetings between the adherents of different religions, including Christian and Jew, have at various times been held before—and at the World's Fair in Chicago in 1893, where the great Bahá'í Cause was first mentioned in America, many different religions had held a congress conducive to better understanding; but when, in previous history, had such an unheard of thing ever occurred—that week after week, Sunday after Sunday, for months, a Christian congregation should worship, by invitation, in a Jewish synagogue?

When informed of this event His Holiness 'Abdu'l-Bahá wrote, in a Tablet, as follows:

“Regarding the magnanimity and humanity shown by his honor Rabbi Martin A. Meyer in offering

his synagogue to the Christians so that they may worship therein,—this action and this deed will become eternal, and in the future ages and cycles, the good intention of the Reverend Rabbi will be recorded in the books and works of universal history and will be on the lips of all men without end.”

This message the writer conveyed to the Rabbi, seated one day in his study at the synagogue, and he became very happy therefor.

The body of Rabbi Martin A. Meyer has gone to its last resting place; that his soul may attain to ever higher stations, is the fervent prayer of those who knew and loved him—this unprejudiced, noble-hearted gentleman; true friend that he proved himself by deed to be, and real lover of the One God and humanity—that One God from whom all mankind originates and to whom all mankind returns.

“The first form of dissension among mankind arises from religious differences . . . In past years each religious system has boasted of its own superiority and excellence, abasing and scorning the validity of all others. Each has accounted its own belief as light and all others as darkness. The greatest cause of human alienation has been religion because each considered the belief of the other anathema and deprived of the Mercy of God . . . If the Holy Books were rightly understood none of this discord and distress would have existed, but love and fellowship would have prevailed instead. The essential purpose of the religion of God is to establish unity among mankind.

“His Holiness Bahá'u'lláh has provided the means by which discord may be removed from the human world. He has left no possibility or means for dissension.”—'Abdu'l-Bahá.

UNLOCKING THE DOORS OF THE UNIVERSE

GRACE ROBERTS OBER

TO-DAY is the day of expansion! To-day is a day of astonishment! To-day is the day of illumination!

In the field of science the earth rings and thrills with ever new unfoldments, new discoveries and added knowledges.

The mind of man is penetrating with greater and greater zeal the heretofore—to him—unknown areas of the universe, and is perforce recognizing the underlying unity and the one "Power which animates and dominates all things which are but manifestations of Its energy," as taught by Bahá'u'lláh.

How interesting are the most recent scientific announcements for do they not proclaim (undeniably the realization on the part of man) the marvelous "oneness of design" which governs the structural laws of creation!

Many are the doors of the mind that open in considering even partially the reality that lies behind Miliken's discovery of the "Cosmic Ray"; Einstein's more recent addition that, "there is but one substance, namely, the field," that this field is "linked into one simple formula"; and the latest penetration into the phenomenal heavens through the powerful lens of Mount Wilson Observatory.

Before Einstein's notes were given to the world for publication Dr. Reichenbach, Professor of Berlin University, after reading them declared "Einstein has discovered that there is but one substance, namely, 'the field.' The field con-

tains electric and gravitational components all of which are linked into one simple formula, which proves the existence of the influence of gravitation on electrical processes, and vice versa. This new theory of Einstein's is different from his 'relativity' theory which he first gave to the world. That was a complete theory, fully worked out, but this new extension of it is far more conclusive."

Referring to the same discovery Dr. Sheldon of the New York University says, "The most fascinating field of experiment that could be opened to man lies behind Professor Einstein's new discovery, that electricity and magnetism are related to gravitation; that one by one has been shown the interrelations of light, energy, matter, space, time, gravitation and electricity, until the only factor remaining was the specific relation between electricity and gravitation. This is what Einstein has given us."

TO AN AMERICAN Bahá'í visiting 'Abdu'l-Bahá in 'Akká, Syria, in 1906, 'Abdu'l-Bahá made the following statement, "The physicist considers the motion and the thing moved, while the Bahá'í considers the motion, the thing moved, and the Mover."

One sees in that statement a creative seed planted in the soil of the mind that is continually bearing fruit in the modern scientific outlook. Professor Robert A. Miliken in his book, "Science and Life," says, "It seems to me as obvious as

breathing that every man who is sufficiently in his senses to recognize his own inability to comprehend the problem of existence to understand whence he himself came and whither he is going, must in the very admission of that ignorance and finiteness recognize the existence of a Something, a Power, a Being in whom and because of whom he himself 'lives and moves and has his being.' That Power, that Something, that Existence, we call God."

Again the same Scientist states, "Science, then, not only teaches that God is good, but it furnishes man with the most powerful of motives to fit in with the scheme of goodness which God has provided in nature."

And again he says, "Science without religion obviously may become a curse, rather than a blessing to mankind, but science dominated by the spirit of religion is the key to progress and the hope of the future."

TO THE THOUGHTFUL reader who is alive to the significance of these and other recent deductions and discoveries the following compilation of a few of the Utterances of 'Abdu'l-Bahá on the atomic structure and the goal of human effort, will be of intense interest.

From the tiny microcosmic atom to the establishment of the celestial kingdom in fulness Bahá'u'lláh

and 'Abdu'l-Bahá by Their teachings have unlocked the doors of the knowledge of the universe. They have shown the evolutionary journey, step by step, and stage by stage, through the mineral, vegetable, animal, human and on into the divine kingdoms. They also portray with clear and explicit proofs the particular step that confronts mankind at this vital hour in human progress, which when taken will free man from the limited cage of self—that lesser self which is destined to be merged into "the self of God," and thus man shall attain entrance into the station so long ago foretold, "the image and likeness of God" then the real purpose of existence will become daily more evident and manifest.

These Universal Educators of modern times have laid the cable scientifically and in such simple terms that it is for mankind to arise unitedly with rational and ideal planning to carry forward this structure to the end that the ancient prophecy may become a reality, "The Glory of God will cover the earth as the waters cover the sea."

Those with keen insight can today observe the first act in the drama of celestial brotherhood quietly but surely taking place under the direct and unerring guidance of Shoghi Effendi, Guardian of the Bahá'í Cause in whose cycle and under whose protection this ideal divine civilization will be established upon the earth.



THE ELEMENTAL ATOM AND ITS COURSINGS

COMPILED FROM THE TEACHINGS OF 'ABDU'L-BAHA

All quotations used in this compilation are from the Addresses of 'Abdu'-Bahá in America, published in book form under the title, "The Promulgation of Universal Peace," unless otherwise indicated.

I SHALL DISCOURSE upon a subject involving one of the divine questions, a question of religious and metaphysical importance, namely, the progressive and perpetual motion of elemental atoms throughout the various degrees of phenomena and the kingdoms of existence. It will be demonstrated and become evident that the origin and outcome of phenomena are identical and that there is an essential oneness in all existing things. This is a subtle principle appertaining to divine philosophy and requiring close analysis and attention.

The elemental atoms which constitute all phenomenal existence and being, in this illimitable universe are in perpetual motion undergoing continuous degrees of progression. For instance let us conceive of an atom in the mineral kingdom progressing upward to the kingdom of the vegetable by entering into the composition and fibre of a tree or plant. From thence it is assimilated and transferred into the kingdom of the animal and finally by the law and process of composition becomes a part of the body of man. That is to say, it has traversed the intermediate degrees and stations of phenomenal existence, entering into the composition of various organisms in its journey. This motion or transference is progressive and perpetual, for after disintegration of the human body into which it has entered, it

returns to the mineral kingdom whence it came, and will continue to traverse the kingdoms of phenomena as before. This is an illustration designed to show that the constituent elemental atoms of phenomena undergo progressive transference and motion throughout the material kingdoms.

IN ITS CEASELESS progression and journeyings the atom becomes imbued with the virtues and powers of each degree or kingdom it traverses. In the degree of the mineral it possessed mineral affinities; in the kingdom of the vegetable it manifested the virtue augmentative or power of growth; in the animal organism it reflected the intelligence of that degree, and in the kingdom of man it was qualified with human attributes or virtues.

Furthermore, the forms and organisms of phenomenal being and existence in each of the kingdoms of the universe are myriad and numberless. The vegetable plane or kingdom for instance has its infinite variety of types and material structures of plant life, each distinct and different within itself, no two exactly alike in composition and detail, for there are no repetitions in nature, and the virtue augmentative cannot be confined to any given image or shape. Each leaf has its own particular identity, so to speak, its own individuality as a leaf. Therefore each atom of the

innumerable elemental atoms, during its ceaseless motion through the kingdoms of existence as a constituent or organic composition, not only becomes imbued with the powers and virtues of the kingdoms it traverses but also reflects the attributes and qualities of the forms and organisms of those kingdoms. As each of these forms has its individual and particular virtue, therefore each elemental atom of the universe has the opportunity of expressing an infinite variety of those individual virtues. No atom is bereft or deprived of this opportunity or right of expression. Nor can it be said of any given atom that it is denied equal opportunities with other atoms; nay all are privileged to possess the virtues existent in these kingdoms and to reflect the attributes of their organisms. In the various transformations or passages from kingdom to kingdom, the virtues expressed by the atoms in each degree are peculiar to that degree. For example, in the world of the mineral, the atom does not express the vegetable form and organism, and when through the process of transmutation it assumes the virtues of the vegetable degree, it does not reflect the animal organisms, and so on.

It is evident then that each elemental atom of the universe is possessed of a capacity to express all the virtues of the universe. This is a subtle and abstract realization. Meditate upon it.

WHEN WE LOOK upon the world of creation from another standpoint, the analytical, we observe that everything is the result of composition of many single atoms

which through the law of affiliation have adhered and are according to the shape, order and positions of these atoms, a given being steps forth into the court of objectivity. Every single atom of these aggregate atoms has its myriad transferences as has been proved by science.

Every single atom has its courings throughout all the kingdoms of life. For instance, that which has gone into the composition of a human being was at one time in the mineral kingdom. Along the degrees of the mineral kingdom it journeyed, appearing in various forms and reflecting various images, manifesting a peculiar virtue in each. In the vegetable kingdom, it again partook of many experiences and through each experience became adorned with an added attribute. Having perfected its journeyings here, it entered the animal kingdom and was incarnated throughout multitudes of animal forms and finally, in the human kingdom it traversed endless forms of humanity, in each form of composition showing forth a particular aspect of the one power.

The forms of life are infinite, therefore the transferences of this primordial unit throughout the degrees of creation are infinite.

All phenomena are involved in all phenomena. Consider what a transcendent unity exists, that, from this standpoint, every nomad is the expression of all life. This is the harmony which underlies all creation; this is the law and order in the world of existence. What wondrous symmetry! What stupendous organization! What elysian co-ordination! What celestial union!

Every single manifestation of the myriad forms of creation is a reflection of the divine emanations, therefore the divine emanations are infinite, unlimited and illimitable. Gaze upward through immeasurable space to the majestic order of the colossal suns. These luminous bodies are numberless. Behind our solar system there are unfathomable stellar systems, and above these stellar systems are the remote aggregations of the milky way. Extend your vision beyond the fixed stars and again you shall behold many spheres of light. In brief, the creation of the Almighty is beyond the grasp of the human intellect. When this objective creation is unlimited and not subject to suspension, is not the subjective creation of His Majesty the Almighty limitless? When the reflection or physical creation is infinite, how is it possible to circumscribe the Reality which is the basis of divine creation? The spiritual world is so much greater than the physical that in comparison with it the physical world is non-existent. (Divine Philosophy p. 167.)

ACCORDING TO NATURAL philosophy it is an assured fact that single or simple elements are indestructible. As nature is indestructible, every simple element of nature is lasting and permanent. Death and annihilation affect only compounds and compositions. That is to say, compositions are destructible. When decomposition takes place death occurs. For example, certain single elements have combined to make this flower. When this combination is disintegrated, this composition decomposed, the flower

dies as an organism of the vegetable kingdom. But the single elements of which this flower is composed do not suffer death, for all single elements are permanent, everlasting and not subject to destruction. They are indestructible because they are single and not compound. Thus they cannot disintegrate nor become separated in their component atoms but are single, simple and therefore everlasting.

WHEN WE OBSERVE the phenomena of the universe, we realize the axis around which life revolves is love, while the axis around which death and destruction revolve is animosity and hatred. Let us view the mineral kingdom. Here we see that if attraction did not exist between the atoms, the composite substance of matter would not be possible. Every existent phenomenon is composed of elements and cellular particles. This is scientifically true and correct. If attraction did not exist between the elements and among the cellular particles, the composition of that phenomenon would never have been possible. For instance, the stone is an existent phenomenon, a composition of elements. A bond of attraction has brought them together and through this cohesion of ingredients this petrous object has been formed. The stone is the lowest degree of phenomena but nevertheless within it a power of attraction is manifest without which the stone could not exist. This power of attraction in the mineral world is love, the only expression of love the stone can manifest. . . .

Finally we reach the kingdom of

man. Here we find that all the degrees of the mineral, vegetable and animal expressions of love are present plus unmistakable attractions of consciousness. That is to say, man is the possessor of a degree of attraction which is conscious and spiritual. Here is an immeasurable advance. In the human kingdom spiritual susceptibilities come into view, love exercises its superlative degree and this is the cause of human life.

The proof is clear that in all degrees and kingdoms, unity and agreement, love and fellowship are the cause of life, whereas dissension, animosity and separation are ever conducive to death. Therefore we must strive with life and soul in order that day by day unity and agreement may be increased among mankind and that love and affinity may become more resplendently glorious and manifest.

IT HAS TAKEN a certain length of time for this cellular element in my hand to pass through various periods of metabolism . . . Whenever it appears in any distinct form or image it has its opportunities, virtues and functions. As each component atom or element in the physical organisms of existence is subject to transference through endless forms and stages, possessing virtues peculiar to those forms and stations it is evident that all phenomena of material being are fundamentally one. . . .

As this is true of material phenomena, how much more evident and essential it is that oneness should characterize man in the realm

of idealism which finds its expression only in the human kingdom? Verily the origin of all material life is one and its termination likewise one. In view of this fundamental unity and agreement of all phenomenal life, why should man in his kingdom of existence wage war or indulge in hostility and destructive strife against his fellow man? Man is the noblest of the creatures. In his physical organism he possesses the virtues of the mineral kingdom. Likewise he embodies the virtue augmentative or power of growth which characterizes the kingdom of the vegetable. Furthermore in his degree of physical existence, he is qualified with functions and powers peculiar to the animal beyond which lies the range of his human mental and spiritual endowment. Considering this wonderful unity of the kingdoms of existence, and their embodiment in the highest and noblest creature, why should man be at variance and in conflict with man? Is it fitting and justifiable that he should be at war, when harmony and interdependence characterize the kingdoms of phenomenal life below him? The elements and lower organisms are synchronized in the great plan of life. Shall man infinitely above them in degree be antagonistic and a destroyer of that perfection? God forbid such a condition.

From the fellowship and commingling of the elemental atoms life results. In their harmony and blending there is ever newness of existence. It is radiance, completeness; it is consummation; it is life itself.

PALESTINE—THE PROMISED LAND

ALLEN B. McDANIEL

This is an especially interesting article on the development and reconstruction of the Holy Land by one who is a Consulting Engineer of world-wide experience.

"THIS is the Promised Land of my people. They were led out of bondage in Egypt in the days of the Pharaohs and wandering through desert and over plain under the leadership of their Prophet at last found a home in this land. Then, as now, its resources were found to be rather in the spacious firmament above, than in the depths of the earth below.

"As the centuries rolled by new peoples from the east, south and north found their conquering way to this little land and gradually the descendants of Abraham—the children of Israel—were scattered to the ends of the earth."

So spoke a leading official of the Palestine Electric Corporation Ltd. as we stood looking out of the window of a railway car when the train halted at one of the many stations of the Jewish agricultural colonies between Haifa and Tiberias. Over the great plain of Esdraelon, these colonies lay glistening in the bright mid-February sunshine like red and white jewels on an emerald carpet. Before us moved an ever changing group of people. Arab jostled Bedouin. And in groups gathered and talked youngish-looking people in European clothes of Khaki or leather. These groups of young Jews—both sexes well represented—seemed to be earnest, active and very much at home in their new habitat.

As the train slowly moved out of the station, the Jewish official, standing by my side and gazing dreamily at the broad green fields, talked lovingly of the hopes, ideals and plans of his race.

"Although history has recorded the story, my people alone truly know and appreciate what deprivations, suffering and persecutions they have undergone. Suffering sooner or later turns the heart toward God, and thus through the centuries my people have developed a deep religious nature.

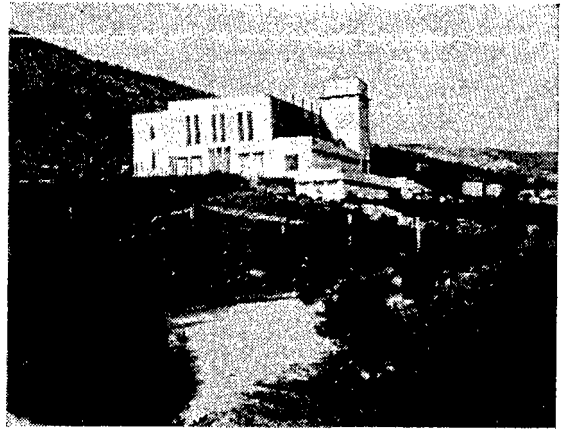
"Every Jew in his daily prayer has always included that soul-yearning appeal for the return of Zion. This is what we mean by the Chazal spirit. In the story of Judah Halevi is truly reflected the visions of the spirit. After dreaming and striving for nearly a lifetime, he reached his native land only to kiss its dust and perish at the hands of a fanatical Moslem horseman."

For what seemed to be a long time, the official remained silent. Longingly and lovingly his gaze wandered over the fast receding plain and to the picturesque peak of Mt. Tabor in the distance. As in the poetical words of the Psalmist of old, he seemed to be raising his vision to the hills to draw new strength for his work.

With a start, he sat up straighter in his car seat and spoke with new



Flour Mill near 'Akká Utilizing Water for Power as in Biblical Days.



Steam-Electric Plant at Haifa—The Modern Source of Power in Palestine

zest and vigor. "To understand our national Movement, one must first get the psychology of my people. It is primarily spiritual and founded on faith. Without undying faith, the Jewish people, as a race, would have perished years ago. It is our faith alone that has kept the divine spark of hope and idealism burning within us.

"But the Christ said that faith must be followed by works. So the fiery furnace that will purge us of our dross and purify and strengthen us, is work. To other nations work is only labor. To my people it must be and is a religion. Judea fell by fire, and by fire it will be rebuilt. That fire is the religion of labor."

As the official uttered these prophetic words, the train passed a section of the main highway which was under repair. Here, wielding pick, shovel and rake in spreading broken stone for resurfacing of the road, were rugged-looking young men. Faithfully, persistently they worked; not even stopping to watch the train as it whisked by.

"Do your people work on the roads?" I asked in some surprise.

"Yes. They are learning to do all the work of the country; not only in the fields, but about the villages and towns. They are not only building roads, but houses as well. We believe that our national economy is dependent on the labor of our hands."

THE TRAIN suddenly jolted to a stop. We were at the end of our journey.

"Welcome." A young Swiss engineer extended his hand as we entered the dining hall of a construction camp. Rows of young men were busily eating at white-topped tables, for it was the noon-lunch period.

Passing the rows of tables we followed the engineer to the kitchen where great steaming cauldrons of soup and pans of meat and vegetables were being gradually dispensed to the three hundred laborers. Young women in neat white aprons were moving rapidly about and evidently doing the "K. P." work in an effective way—if the satisfied sounds that came through the opening and shutting doors were any indication.



A Smoke Talk—Old Time Activity in the Holy Land.



Harnessing the Jordan—Present-Day Activity in Palestine.

On we followed the engineer into the refrigerator room to be used during the hot summer months. For in this section of Palestine, in the Jordan Valley near its outlet from Lake Tiberias, the temperature during the months of July and August often rises to one hundred and twenty degrees.

And in this historic land, over the face of which Roman, Hun, Goth, Christian crusader and Turk has passed in successive conquest, there is little shade left. What few trees remained up to the past generation were destroyed by the Turks during the recent World War period as they gave way to the northward march of General Allenby's army.

A well equipped laundry to which we were next led, where the washing for the camp employees will be done at cost, is evidence that the Jewish people regard cleanliness next to Godliness.

"Among these people working so industriously here," said the official, "are many young men and women of college training. Six have received the doctor of philosophy degree in European or American universities."

As we sat eating our lunch of soup, veal, vegetables and prunes, we listened to one of these college graduates, a young woman dietitian, explain her plans for setting up a balanced ration for the menu. Evidently she was having a hard time to educate the workers out of a traditional desire for a meat diet to appreciate the need and value of vegetables and fruits.

We wandered over the field of work after luncheon and saw different groups of young men—mostly from twenty to thirty years of age—excavating for a spur track; operating a drill press, a milling machine and a lathe in the machine shop; ascertaining the nature of the sub-soil for a fore-bay with a well-drilling outfit; learning from a Scotch expert to operate a steam-shovel in the excavation of a canal, and a drag-line excavator in the construction of a small basin. As we passed the men uniformly greeted us with a word of welcome, and then continued their work with the general appearance of interest in and understanding of their tasks.

"We try to develop a real liking of the workers for their tasks,"

said my guide. "While we require obedience to orders, the men are encouraged to use their heads as well as their hands in the performance of their duties. Suggestions for improvements in the methods and plans are welcomed, and those accepted and used are credited to the workers making them."

As we bade the Swiss engineer good-bye and started on our journey back to Haifa, I had to admit tacitly that here at least on this construction project (at Jordan Halt—the first step in the Rutenberg plan for the hydro-electric development of Palestine) —there exists a demonstration of the ideal of the religion of work which is one of the primary principles of the Zionist Movement.

As the seeker after the truth goes about among the colonies from Lydda to Haifa, from Haifa to Tiberias, and then across the hills to the group near Jerusalem and Hebron, he is impressed with one outstanding fact; that here in this the Holy Land for many peoples, there is being carried on by the present-day Children of Israel an experiment.

The ostensible purpose of this experiment is to furnish an opportunity for a people to return to their ancient of days' home. The Jewish race is endeavoring to build in Palestine a permanent national home—a place where the Jew from East or West, whether high or low, rich or poor may find a dwelling place in a sacred environment; and where after centuries of wandering, unrest, suffering and persecu-

tion, he may be assured at last justice, peace and happiness.

IT IS NOTEWORTHY that the Jewish colonization movement in Palestine includes urban as well as rural communities. Notable among these urban settlements is Tel-Aviv, a modern city of about forty-five thousand people, with an electric power station, and many industries including a silicate factory, a tannery, a furniture plant, a textile mill, chocolate works, a silk mill, and an artificial tooth factory.

The gradual development of the Rutenberg plan will furnish universal electric current that will light the towns and cities, and furnish power for both industry and agriculture. In the latter field, electric power will make possible the reclamation by irrigation of vast tracts of arid land, especially in the lower reaches of the Jordan Valley. From even my practical viewpoint as an engineer, it seems within reason to conclude, that perhaps future pilgrims to the Holy Land may see the fulfillment of the Biblical prophecies and find this little land, so barren of natural resources, "blossoming like the rose."

What can we see in all this but the finger of God moving in the fulfilling of prophecy, for even in this day 'Abdu'l-Bahá has said:

"The golden thread of promise concerning the Messianic Millenium runs through the Bible, and it was so destined that God in His own good time would cause its appearance. Not even a single word will be left meaningless and unfulfilled."

CARMEL, HAIFA AND 'AKKA

The following is compiled from letters of Miss Isabel Rives, a Bahá'í teacher of Washington, D. C., and London, England, who recently visited the Holy Land and writes of her impressions and observations as to how the prophecies of the Holy Books are being fulfilled.

'Abdu'l-Bahá once said to an American pilgrim to the Holy Land, "Come and see my garden." He took her by the hand and almost ran over the roughest ground she had ever seen, worse than any ploughed field for it was covered with rocks as big as her head and body. That was many years ago. And now that rock bed has become a beautiful garden. A world-wide traveler who had seen many beautiful gardens declared this to be by far the most beautiful. Shall I tell you about it?

It is built on the slope of Mt. Carmel, which the Bahá'ís partly own. There are nine terraces with steps leading from one to the other. All the walks and paths are strikingly red; that is, they are evidently constructed of tiling reduced to a fine gravel consistency. Each path or walk is bordered with small red plants; inside that another border of taller plants with green leaves; while within this enclosure there is beautiful green grass—a rare thing in the Holy Land; and then again more of the tiny red and green plants arranged in designs reminding one of an exquisite Persian rug. There are also many palms and curious trees the names of which I do not know. Then there are pomegranate and orange trees, and a very distinctive group belonging to the cedar variety. We have heard so often of how 'Abdu'l-Bahá used to sit under these trees and write many of His sacred Tablets.

Half way up Mt. Carmel are the Shrines of the Báb and of 'Abdu'l-Bahá. Of course we all know that history records the name of the Báb as the Forerunner of Bahá'u'lláh the Divine Law-giver of this age, and 'Abdu'l-Bahá as the Interpreter and Expounder of His Revealed Word.

AT THE FOOT of Mt. Carmel is situated the harbor city of Haifa, where Shoghi Effendi, Guardian of the Bahá'í Cause lives.

Such extraordinary improvements are taking place there that one cannot help but marvel at the wonderful way in which the prophecies of the Bible, and of 'Abdu'l-Bahá regarding the future of Haifa, are being fulfilled.

When I last visited this place seven years ago, there were no sewerage or water systems, neither was there an electric light plant. They have all been constructed and are in operation there today.

Fifty percent of the babies in this vicinity died, due to improper care. Now there is a Child Welfare Center where about four hundred babies are cared for, and the mothers are adopting new and scientific methods for the care and feeding of infants and children.

A large and attractive English school is being erected near the Bahá'í Pilgrim House.

Old places and scenes are giving place to new; narrow streets will soon be a thing of the past for already the streets are being widened in the most modern way.

IN ISAIAH 42:7 we read, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

How wonderfully this prophecy has been fulfilled!

'Akká, ten miles distant from Haifa, "by way of the sea," where Bahá'u'lláh and His family were incarcerated in prison for so many years, and where 'Abdu'l-Bahá remained a prisoner of the Turkish government for forty years, has, like Haifa, been transformed. Even the prison has been changed, so there is not much left to remind one of those sad days. The clank of the prisoner's chains is no longer heard. Today the prisoners are out making good roads out of very bad ones; others are weaving cloth for their uniforms; still others are engaged in cane and basket weaving. Also there is soon to be a well equipped carpenter shop where carpentry will be taught. Thus when prisoners return to the world of work they will have a trade, and so be able to earn their living.

And what of the arsenal with cannon and balls of various sizes used in the battles of the past? It has disappeared, and green grass and flower beds have taken its place.

Of course we visited the Shrine of Bahá'u'lláh, and "Bahji" the home of Bahá'u'lláh during the last days of His life. This house needs repairing very much, but I was told it is to be fully restored and preserved as far as possible. It was a privilege, too, to be able to visit the place where Bahá'u'lláh was living at the time He wrote the "Kitab-i-Aqdas" (Book of Laws); and to see the Garden of the Ridván where He spent much time.

Later a visit to the Sea of Galilee gave us an opportunity to see the

fishermen hauling in their nets, just as they did two thousand years ago I am sure. Then we had a wonderful drive along the shore to Tiberias and to the hotel where 'Abdu'l-Bahá often stayed. Nazareth, where they had an earthquake about two years ago, has built a new village on the opposite side of the road. Model houses, gardens, farms, dot the landscape. All built by the Jews. "Old things shall pass away, and all things be made new;" and this is literally taking place. It is true materially as well as spiritually.

On our return to Haifa we met Mustafa Effendi, Secretary of the Port Said Bahá'í Assembly, and other Egyptian and Persian Bahá'ís, for there are always many visiting pilgrims in the Bahá'í colony at Haifa.

Every Sunday afternoon there is a service at the Shrines of the Báb and 'Abdu'l-Bahá on Mt. Carmel and the spirit is inexpressibly reverent and beautiful. The whole atmosphere of the place is beyond any description.

It is truly the day of fulfillment in the Holy Land. Can there remain a single doubt in the mind of any one that both spiritually and materially the prophecies of all the Holy Books have been and are being fulfilled? And the prophecies of 'Abdu'l-Bahá Himself about the future of this spiritual center gives one a real thrill. Among them one comes to my mind at this time:

"In the future the distance between 'Akká and Haifa will be built up, and the two cities will join and clasp hands becoming the two terminal sections of one mighty metropolis."

It is indeed the Holy Land—the Holy Land of the past, the present, and the future.

IMPRESSIONS OF THE BAHÁ'Í CONVENTION

MARY HANFORD FORD

THE Bahá'í Convention held in Wilmette April 26th to 28th, 1929, will long be remembered by those who were privileged to be present, not only because it recorded progress toward the final step in the actual building program of the Temple, but because it brought into conscious realization the significance of its erection and influence.

The convention gathered in the Foundation Hall of the Temple. Within those boundaries was little to hint of the beauty that would replace them. There was a marvelous lacelike drawing of a panel by Louis Bourgeois, the reality of which in bronze will one day adorn the true basement; there were three oriental rugs sent from Haifa adding color to the walls, and a huge photograph of the future structure when completed, done in color by Mrs. Edward Struven.

As one entered the doorway and gained the audience hall one became aware of a Presence, a Power, which was not suggested in any of the visible forms and colors within the focus of the outward eye. Seated in the midst of the promiscuous assemblage containing the delegates gathered from all parts of the United States and Canada, one would naturally have felt them first, but instead arose the realization of the lofty structure that would one day tower above them and inclose them, so that all would vibrate in its splendor and respond to its harmony of line and magnificence of jeweled radiance.

The order of exercises followed during Friday, Saturday and Sunday was outwardly very simple. Here were records of duties performed, of money collected and received for the accomplishment of a most noble purpose—the erection of the first “Meeting House” for humanity, in which every faith and race can be invited to worship freely!

The audience heard the reports of committees representing all the activities of a widely active cause. The Publishing committee, the Interracial committee, the Star of the West committee, the Greenacre committee and most absorbing of all, the Finance committee! for that involved the success or failure of the year's effort to begin immediately the building of the supreme structure.

Greetings were read from Shoghi Effendi, and from many present in spirit but not in body.

The genial chairmanship of Mr. Allen B. McDaniel diffused always an atmosphere of sympathy and at-onement.

The assembled audience had little knowledge of the projected plans for the Temple, and presently demanded an authoritative word from the architect himself as to how this mighty creation could arise, built of imperishable concrete, covered with exquisite ornament which penetrated its material, and lined with a new glass as hard as iron, protecting its interior from weather. Such a thing had never been heard of, no architecture con-

tains its duplicate in substance, form, or ethereal beauty!

No one who listened attentively can ever forget the talk of Louis Bourgeois in which he outlined definitely the plans of the Temple, and answered satisfactorily and clearly all questions in regard to it.

The Ridván Feast always held at the time of the annual Bahá'í Convention was attended by Bahá'ís and friends from Chicago and nearby towns as well as the delegates. This was followed by a spiritual feast presided over by Mrs. Corinne True in which she honored especially the youth of the Bahá'í Cause, calling for Miss Mary Maxwell, Miss Wanden

Mathews and Mr. Philip Sprague, all of whom spoke with such eloquence and spirit that one had no fears for the future of the Movement so championed.

Another eloquent word was spoken by Mrs. H. P. Payne of Pittsburgh, Pa. She described the Rose Garden of childhood she had tended for years in which blossomed flowers from many creeds and races united in love. Her exquisite voice seemed to render visible that heavenly dome of the projected Temple which had sent its rays upon us during all the preceding days and at last its full radiance.

CREATIVE DISCUSSION

BERTHA HYDE KIRKPATRICK

"The process of Group Thinking," by Harrison S. Elliott. New York—The Association Press. The spirit of the new age manifests through this book which emphasizes the law of consultation and group action. Bahá'ís we feel sure will find this brief review interesting.

THOSE who attend conferences and conventions observe that within the last eight or ten years a new technique in handling discussions has developed, especially in smaller groups. The object is to arrive at a solution of a problem through group thinking and discussion rather than through argument or through the domination of one expert or authority. The belief is that a group of people sincerely bent on the solution of a problem in which all have a vital interest has a creative power which brings them more nearly a true and right solution than any one person, even though the group be made of quite

ordinary people. This does not mean, however, that expert advice is not weighed in the discussion.

In his book *The Process of Group Thinking* Professor Harrison S. Elliott points out that where there is a vital question pertinent to the life of the group, an earnest desire on the part of the group to find an answer to the question, the presence at the discussion of representatives of all the parties involved in the question, and a common interest which binds the group together, the conditions are ripe for a creative discussion.

The method is very different, indeed, quite the opposite of the one

of debate and argument commonly used in our legislative bodies, and our public forums. The latter usually results in a compromise between two opposing views which is almost sure to be weak and unstable, catering to the majority, ignoring the minorities. The creative discussion method seeks to have many, indeed all viewpoints, expressed openly, freely, and fearlessly.

The author cites an example of a group arranging for an international conference where two very sincerely divergent views were present. "The chairman suggested that, instead of seeking to have one or the other points of view win by a majority, the group work cooperatively in open discussion to make that plan which would meet the honest fears, safeguard the divergent interests, meet the minority viewpoints, and build into the final plan the points of emphasis of all . . . Under this cooperative approach, . . . little by little, this became a creative group working in real fellowship."

The author holds that fellowship out of which such creative results emerge is a more worth while achievement than fellowship among like minded people, for it demands "mutual respect," "an attempt to understand the other person's point of view," and "an effort to find a way in which all can join wholeheartedly." "People of different races, of different cultures, of dif-

ferent religions, provided they take the trouble to understand each other's viewpoints . . . have achieved the greatest fellowship."

This group thinking at its best partakes of the spirit of worship. "A truly spiritual atmosphere pervades the group process," Professor Elliott believes. Even an avowedly religious group may start its meeting with prayer and the balance of the business program be utterly alien to that attitude. "No such divorce of the spirit of worship and the process of discussion is possible, if there are to be creative results,"—"the very highest and best the group knows."

The method set out in this book and in a pamphlet entitled *Creative Discussion* by Dr. Alfred Dwight Sheffield are surely in the spirit of the new day and we cannot fail to be reminded of the words of 'Abdu'l-Bahá on this same subject of group consultation: "The members . . . must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should anyone oppose, he must on no account feel hurt, for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions."

"The heaven of divine wisdom is illumined and shining with two orbs—Consultation and Kindness."—Bahá'u'lláh.

WORLD THOUGHT AND PROGRESS

WORK ON the Haifa Harbor, designed to accommodate vessels of 30-foot draft and give 200 acres of anchorage, has been started under British engineers. The project which will be completed in 1933, will employ 2,000 workers. It calls for a breakwater 8,000 feet long.—*Washington Evening Star*.

FOR THIRTY THOUSAND years the Jordan has been pouring into the Dead Sea riches that outdazzle those of a South African diamond mine. Twelve hundred billion dollars' worth of potash, bromides and chlorides have been deposited in the sea—wealth easily reclaimable by evaporation and other simple means. Chemical literature virtually ignored them. Some inkling of the watery wealth reached General Allenby soon after he captured Jerusalem. Major T. G. Tulloch, a competent engineer, was ordered to make a chemical survey of the Dead Sea, with the result that Palestine was revealed as a potential El Dorado.

Now comes the news that the Senior Crown Agent for the Colonies has signed a seventy-five-year concession on behalf of Palestine and Transjordan, one of the concessionaries being Major Tulloch and the other a Russian mining engineer, M. A. Novomeysky, both representing a company which, at one time at least, had American technical and financial support. At least 10,000 tons of potash must be annually extracted between the eighth and tenth years of exploitation, and 50,000 tons thereafter.

Railways must be built partly to reach Haifa and Jaffa, the only ports, and partly to avoid payment of heavy tolls through the Suez Canal. Hydroelectric power plants must also be erected to supply energy for factories and railroads.

The British Government has carefully safeguarded the interests of the countries in which the Dead Sea lies. The concessionaire must share his profits, pay royalties and content himself with a monopoly limited in time and to dissolved chemical salts. Fearful lest Palestine and Transjordan be stripped of their potential wealth, the International Zionist organization long ago urged their claims to schools, the development of their arid lands by irrigation, and to representation on the board of directors of the concessionaire company. If these and other claims are heeded, communities which have hardly progressed since biblical times may flourish as never before.—*New York Times*.

“ALL OF US who work for world peace gladly welcome organizations such as yours, [International University Club], which aim at fostering international friendship, understanding, and breadth of view among young men and women. I do not think that university students as a body are fully alive to the important role they ought to play in bringing the nations into closer sympathy.

“The educational advantages you enjoy, your greater opportunities through your studies and per-

sonal contacts on the campus, to realize the kinship of all races, imposes upon you, as university men and women, a comparatively greater responsibility to promote the unity that kinship implies."—Sir Esme Howard, British Ambassador in "Orioc"—Washington, D. C.

AS PRESIDENT of a university, I receive many letters every year from parents who are concerned about the sort of impact the life and work of the university are making upon the character and conduct of their sons or daughters.

A recent report to the National Council of the Y. M. C. A. lists nine factors that mark modern student life. In the light of my own experience with a student body of about 10,000, I should say that these nine factors give a decently accurate picture of the problems that both home and college face in the effort to keep the development of the spirit abreast of the development of the intellect.

I list these factors here for the benefit of the many thousands of parents of college students who may read this column.

"1. Growth of individualism and the breakdown of college spirit. No longer is any campus-wide student activity or organization receiving general support.

"2. Genuine interest in religion. It is probable that seldom, except in time of great spiritual vitality, has there been greater general interest in religion among college students than today.

"3. Interest in religion as 'philosophy' and 'experience,' not as 'challenge.' Students are approach-

ing religion through their minds and their feelings but not through their will. The attractive words are 'interpretation,' 'explanation,' 'self-realization,' 'unity;' but not 'duty,' 'obedience,' 'conscience,' or 'sacrifice.'

"4. Revival of worship. A particular feature of the type of current interest is the reawakening of spirit of devotion.

"5. Impatience with ecclesiasticism in all forms.

"6. Discussion of religion, as such, rather than Christianity.

"7. Relativity of moral standards: confusion in life philosophy.

"8. A spirit of relentless realism.

"9. A search for a fuller experience of life. There is present today a strangely unsatisfied hankering after some deeper and steadier experience of life which it is believed religion may be discovered to provide."—Glenn Frank, President University of Wisconsin, in the *Japan "Advertiser" Tokyo*.

IN 1930 IT IS hoped to establish a Pan-Pacific Floating University. . . . There are two plans under consideration, one for the students to live and travel on a chartered vessel, the other that they visit each Pacific country to spend a month or more as students of one of the universities. . . . If the Floating University is to become a laboratory for world-wide topics for the students, it must also become a laboratory for world-wide educational problems for the faculty. We must create a new technique, not only in study and observation, but in teaching.—*Pan-Pacific Youth*.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 20

AUGUST, 1929

No. 5

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

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THE UNITING POWER

“Praise be to God that the Divine Cause in this Bahá’i dispensation is one of absolute love and of pure spirituality. It is not of this kingdom the earth, for it is not war and distress, nor the oppression of one people by another. Its army is the love of God; its victory is the ecstasy of the knowledge of God; its battle is that of Truth—the exposition of the Word; its warfare is against selfishness; its patience is its reserve; its entire meekness is its conquering power; and its love for all is a glory forevermore. In a word it is a spirit and it is love.”

“It is for us to consider how we may educate men that the darkness of ignorance and heedlessness may disappear and that the radiance of the Kingdom may encompass the world; that the nations of men may be delivered from selfish ambition and strife, and be revived by the fragrance of God; that animosity and hatred may be dispersed and wholly disappear. While the attracting power of the love of God so completely unites the hearts of men that all hearts beat as a single heart; that the arteries of all mankind may pulsate with the love of God; that contention and war may utterly pass away, while peace and reconciliation lift their standard in the midst of the earth.”

“Bahá’u’lláh made the utmost effort to educate (His people) and incite them to morality, the acquisition of the sciences and arts of all countries, kindly dealing with all the nations of the earth, desire for the welfare of all peoples, sociability, concord, obedience, courtesy, instruction of their children, production of what is needful for the human race, and inauguration of true happiness for mankind.”

“The existent world needs a uniting power to connect nations. There are various uniting powers in the world. . . . All these uniting powers are ineffective and perishable. The only uniting power which can connect all hearts and last forever is faith in God and love for Him. This is the only enduring power, the one that never perishes.”

“It is God’s Will that the differences between nations should disappear. Those who help the cause of unity, are doing God’s work. Unity is the Divine Bounty for this brilliant century.”

—’Abdu’l-Bahá.

The Bahá'í Magazine

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"Discover for yourselves the reality of things, and strive to assimilate the methods by which the means of life, of well-being, of noble-mindedness and glory are attained among the nations and people of the world."—'Abdu'l-Bahá.

THE KINGDOM OF GOD has a dual interpretation—one outer and material, one inner and spiritual; one on the plane of the phenomenal, and one on the plane of Reality.

Phenomenally, the coming of the Kingdom of God means the establishment upon earth of a perfect and divinely ordained civilization. This has been both the message and mission of all the Prophets and Manifestations of God. Their call to righteousness, to spirituality, becoming effective individually, was to culminate in a more perfect civilization—one in which the spiritual qualities should dominate.

If the individual needs to be reborn in order to enter the Kingdom of Heaven, how much more, for the attainment of this great end, must humanity as a whole be reborn!

In man there are two natures struggling for predominance—the carnal and the spiritual. Not until the spiritual part of man becomes victorious and succeeds in ruling over the carnal, does man attain to the plane of the Kingdom and begin to express in his actions the divine qualities of humility, service, magnanimity, love, and unity.

And so it is with the world as a whole. Not until the spiritual components of society are numerous and powerful enough to rule over the unspiritual components, will civilization become benign rather than predatory, serviceable rather than exploitive, harmonious rather than torn with dissension, and peaceful rather than engaged in racially suicidal wars which always, in the ultimate, are the result of selfish aggression.

CERTAINLY SOCIETY needs to be reborn. Perhaps it is true, as the allegory of Adam would seem to suggest, that in some distant period of the past, the human race fell from its high estate as sons of God, degenerating into a state of Luciferan pride, of carnality, and disobedience to the Divine Commands—in which state the race has persevered until today—the animal qualities in society as a whole far outweighing the spiritual qualities.

Perhaps in other celestial bodies which are habitats of life, more perfect civilizations exist. Indeed, one would like to think that Earth-society is not the norm, and that Life

has succeeded elsewhere in expressing itself in higher terms.

Whether this be so or not, it is evidently the destiny of our as yet only partially evolved Earth-society to progress toward greater spiritual perfection, until as the well known prophecy indicates, "the knowledge (implying also obedience) of God, covers the earth as the waters cover the sea."

It was this spiritualizing of humanity, this divine rule, which came to express itself in the visions and teachings of the Hebrew prophets as the Messianic Hope. There would come one day a divine Messenger who should establish the Kingdom of God upon earth.

Then came One Who preached the Kingdom of God upon earth, bequeathing humanity this one and only prayer—"Thy Kingdom come, Thy will be done on earth, as it is in Heaven."

IT HAS TAKEN two thousand years of constant daily Christian prayer and aspiration since then to bring the world to a point where it really *wants* to stop war; *wants* to eliminate selfishness and suffering from the social organization; *wants* to establish upon earth a more perfect civilization.

There seems today to be a general and remarkable world consciousness of the need for a higher and kindlier civilization. Even those who fail to recognize this ideal civilization as part of the Divine Rule, crave it with all their hearts.

At such a propitious epoch (or as the cause of it) comes again to humanity the recurrent Messenger, this time bringing the Great Plan in accordance with which the ideal divine civilization is to be constructed.

In the teachings and laws of Bahá'u'lláh are to be found all the elements necessary for a perfect humanity. Great scholars looking open-mindedly into the noble architectural plan of Bahá'u'lláh, find nothing to be added, nothing to be omitted. Upon this Structure, humanity can indeed, if it so desires, erect the perfect civilization.

IT IS INSPIRING to realize that in the Reality of the Archetypal World this divine civilization already exists. Somewhere its golden pinnacles catch the glint of a wondrous Sun; Somewhere the perfect pattern is spread out, for human eyes possessed of mystic vision to behold and reproduce.

This pattern is not intricate, though it is supremely difficult. It is, as Christ told us, simply a matter of establishing upon earth a civilization in which, as in the divine worlds, God's will should be done.

Nothing else but this is the aim and goal of the Bahá'ís. It is this goal which will in time unite the hearts and efforts of all the world. It is a goal worth working for and worth sacrificing for. Its establishment will mean the supreme happiness and well-being of mankind.

"Unless the moral character of a nation is educated, as well as its brains and its talents, civilization has no sure basis."—'Abdu'l-Bahá.

WHENCE COMES THE LIGHT

CHAPTER IV. *Who are the Prophets?*

LOULIE A. MATHEWS

WHAT IS TRUTH?

"Truth is the revealed Word of God."—*'Abdu'l-Bahá.*

WHAT IS RELIGION?

"Religion is the love of God in the heart of man expressed through service."—*'Addu'l-Bahá.*

DO THE FOUNDERS OF THE GREAT RELIGIONS DIFFER?

"All the great Prophets have served the selfsame foundation. They have served the same Reality. Hence, the purpose and result of all the Prophets have been one and the same. They were the advancement of the body politic. They were the cause of the honor of mankind. They were the Divine civilizations of man, whose foundation is one. For the fundamental basis of the religion of God there is no change nor variation."—*'Abdu'l-Bahá.*

WHO WAS JESUS?

"Jesus was a Manifestation of God. Everything of Him pertained to God. To know Him was to know God. To love Him was to love God. To obey Him was to obey God. He was the source of all divine qualities. In this Mirror the light of the Sun of Reality was reflected to the world. Through this Mirror the Energy of God was transmitted to the world. The whole disc of the Sun of Reality was reflected in Him."—*'Abdu'l-Bahá.* (From Notes taken by Mr. Mountfort Mills in Haifa.)

HOW DO THE BAHÁ'I REVELATORS SPEAK OF THE STATION OF BAHÁ'-U'LLAH?

"The Beyan is today in the stage of seed, but in the day of 'Him whom God shall manifest' (Bahá'-u'lláh) it will arrive at the degree of fruition."—*The Báb.*

"Bahá'u'lláh is the promised one who has come in the Name of God. Verily, Bahá'u'lláh is the stored treasure, the hidden mystery. . . . He has opened the doors, the minds and souls through the key of His Supreme Pen."—*'Abdu'l-Bahá.*

"Yes, my Lord has conferred an order upon me and made me one of His Messengers. . . . The most glorious Bell has appeared in the Temple and the fingers of the will of your Lord are ringing it from the kingdom of eternity. . . . If you turn toward creation with a spiritual ear, you will hear: 'The Eternal has arrived in supreme glory!' All things praise God in gratitude. God has sent One fortified by the Holy Spirit to show you the light which was shining from the horizon of the will of your Lord, the Supreme, the Glorious."—*Bahá'u'lláh.*

ARE THE PROPHETS IDENTICAL WITH THE CREATOR?

No. "God singly and alone abideth in His Own Place, which is holy above space and time, mention and utterance, sign, description and definition, height and

depth, and, none know Him save whosoever hath knowledge of His Book'' (meaning the Prophets and their teaching).—*Bahá'u'lláh*.

DOES REASON SUSTAIN THE BELIEF THAT THE CREATOR DESCENDS TO EARTH?

No. The Creator may not become the created; the Infinite, finite, nor the greater ever be contained in the lesser. *Bahá'u'lláh* says: "He is purified from being comprehended by men of comprehension and is exalted above the knowing of men of knowledge. The road is barred, and search thereof is rejected." Our only connection with the Infinite Deity is through the Prophets Whose souls are sufficiently pure to reflect Truth and transmit it according to our capacity and understanding.

DO THE PROPHETS DIFFER PHYSICALLY FROM OTHER MEN?

Yes. A Prophet's entity is in complete harmony. Through the law of evolution, the highest and purest elements are drawn together in the body of man. *Bahá'u'lláh* poetically refers to the substance of their being as "the diamond, the rose and the nightingale."

WHAT DISTINGUISHES A PROPHET FROM A WISE AND HOLY MAN?

The knowledge of a Prophet is innate—He teaches man, is not taught by him. The Prophet appears at a time prophesied by previous Messengers and His coming fulfills the promises of all religions. He is announced by a Herald and followed by an Interpreter. Though of ancient and even royal

lineage He never occupies an exalted station nor exercises worldly power. The Messengers of God suffer persecution, imprisonment and even death. The Prophet's tongue is the sword with which He proclaims truth and separates good from evil, bringing to earth a creative power which awakens a new consciousness. In the day of a Prophet the old order crumbles, resulting in great confusion, while following His appearance on earth dawns a new civilization.

WHEN DOES A PROPHET COME?

A Prophet appears about once in a thousand years. He becomes the pivotal point of the spiritual seasons. The advent of a Prophet is the springtime; His teaching, the summer; when the divine precepts penetrate the hearts of His followers, the harvest; at length comes the winter when religion is handed down and accepted without question and without ecstasy.

Mental concepts obscure the love of God. Minds of limitation construct dogma; forms and ceremonies creep in and become overweeningly important. Belief is no longer fluid, spontaneous—it becomes inflexible like the ice of winter. The cold winds of dispute blow over the land and the true seeker knows not where to turn for guidance.

In such a dark hour comes the Illumined One; born under the laws of nature; arising from a despised people of the remote East. He walks among men bringing the springtime and where He steps the earth blossoms. The Word is made flesh and dwells amongst us. The New Light creating a higher vibration crumbles barriers and tradi-

tions. But seeing eyes glimpse the vision of a new day.

“At this time, the Morn of Knowledge hath dawned, and the lamps of traveling and wayfaring are put out.”—*The Seven Valleys*:—*Bahá'u'lláh*.

IS THE STATION OF THE PROPHET A SINGLE ONE?

No. “There are two stations for the Suns rising from the Day-spring of Divinity.” (*Bahá'u'lláh*). In one station the Prophet speaks or writes as a man charged by God with a message, in the other, as giving the direct Divine utterance. His human personality has been chosen by God. It is not of His own will that He assumes hardship and difficulties. As Jesus said, “Father, if it be possible let this cup pass from me”—so *Báha'u'lláh* said, “Had another been found, we would not have made ourself an object of censure, derision and calumnies on the part of the people.” But the divine call is clear and imperative and God's will is substituted for the human will. The Messenger accepts it with radiant acquiescence.

The distinguishing characteristic of the human personality of a Prophet is utter humility and lowly service to mankind, evinced by Jesus in washing the feet of His disciples, and by *Bahá'u'lláh* in becoming a servant to His servants, dividing among them His portion of bread and taking for Himself “divine nourishment”—hunger.

When speaking as a divine being the Prophet turns the mirror of His mind to God and reflects God's will. Speaking from this station, when asked whether He was Christ,

the Son of God, Jesus answered, “Thou hast said.” And *Bahá'u'lláh* writes: “Naught is seen in my temple but the Temple of God, in my beauty but His Beauty, in my being but His Being, and in myself but Himself.”

WHAT IN THE PHYSICAL WORLD SYMBOLIZES THE SUCCESSION OF GOD'S MESSENGERS?

The Sun. “For if the sun of today says, “I am the sun of yesterday,” it is true; and yet if, according to daily sequence, it says, “I am other than the sun of yesterday,” this is also true. Likewise the days: If it be said that all the days are the same, it is true; and if it be said that according to name and designation they differ from one another, this is true as thou seest. For though they are the same, yet in each there is a name, quality and designation which is different from the other.”—“*Iqán*:” *Bahá'u'lláh*.

ARE MIRACLES A PROOF OF PROPHETHOOD?

Miracles are convincing only to the followers of a Prophet. The Buddhists are not convinced by the miracles of Moses, nor the Muhammadans by the miracles of Jesus. Christ, speaking of miracles with His disciples said: “Greater things shall ye do,” showing that the higher spiritual laws could be brought into action by men of faith.

IS ONE PROPHET GREATER THAN ANOTHER?

“All the Prophets are Lights, they only differ in degree; they shine like brilliant heavenly bodies,

each has his appointed place and time of ascension. Some are like lamps, some like the moon, some like distant stars, and a few are like the sun, shining from one end of the earth to the other. Religions are like the branches of one Tree. One branch is high, one is low and one in the centre, yet all draw their life from one stem."—*'Abdu'l-Bahá*.

ARE MESSENGERS OF GOD STILL NEEDED?

"The Jews in the days of Jesus thought Abraham and Moses were sufficient for them and turned away from Christ, regarding His teaching as dangerous. Should Christians follow their example? If God in His Infinite Bounty sends a new message of loving counsel and instruction, are we to shut the door in the Messenger's face saying: "We have no need of a new message from God; we received all the teachings we need nineteen centuries ago?" Assuredly not.

Christ gave no intimation that when His earthly mission and that of His immediate followers was accomplished, the Book of Revelation would be closed. On the contrary, when His sojourn among men was drawing to its end, He said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." Here is surely a clear promise that revelation will continue until "all truth" has been revealed.

Jesus said to His disciples: "He that receiveth a Prophet in the name of a Prophet shall receive a Prophet's reward." Would Christ

have uttered these words had He believed that the day of Prophets was ended, that after He had founded His church there would be "no need" of further Prophets?"—*Esselmont*.

WHY DO THE MESSENGERS SPEAK IN PARABLES?

The revelations of the Prophets can never be adequately translated, owing to the poverty and imperfections of our language. Their thought is so lofty that human minds do not grasp it—hence the use of allegories. Parables make men ponder and pray for enlightenment that they may understand the hidden meaning. Search for truth deepens man's capacity, clarifies his vision without engendering intellectual pride. Objective statements are marked by their epoch while truth clothed in symbol is ever the same.

The station of the Messenger is described by Jesus in His saying: "I am the Way, the Truth and the Life. He who believeth in Me believeth in My Father who sent Me."

'Abdu'l-Bahá gives this picture of the Messenger of God: "The Manifestation is the Perfect Man, the great Exemplar for Mankind, the First Fruit of the tree of humanity. Until we know Him we do not know the latent possibilities within ourselves. . . . By loving the Manifestation of God and following His teachings we are enabled, little by little to realize the potential perfections within ourselves; then, and not until then, does the meaning and purpose of life and of the universe become apparent."

THE GOAL OF A LIBERATED MIND

MARZIEH NABIL

A brilliant scion of Persian-American parentage now a senior at Leland Stanford University, describes the Search for Truth—a perennial quest.

WHAT is Truth,' said jesting Pilate, and would not stay for an answer.'" Pilate, it would seem, was much given to washing his hands of things. Truth, if it existed at all, was something which other people could take care of—just so long, of course, as it did not interrupt his meals or his business. And so, he would not stay for an answer.

The world has always been full of Pilates—of people who wash their hands of truth. Our present day problems are their legacy. They are those who live along comfortably, safe in their ruts, careful to use as few of their faculties as possible. And when they die, they sleep beneath complacent epitaphs—unless of course they are fashionable, in which case they are reduced to ashes and repose sedately in marble bureau drawers. And alas, they are not remembered. To be remembered, a man must have had a tussle with truth. He must have sat under the Bo tree with Guatama, or gone up to Mount Sinai, or dreamed over the crucibles in Leonardo's laboratory. He must have investigated truth for himself, refused to conform to his surroundings, dared to do his own thinking. "I think, therefore I am." It is equally true that if I do not think, I am not. And to think means independently to investigate truth.

BAHA'U'LLAH HAS commanded His followers to do their own thinking, and to "look into all things with a searching eye." He says in the Words of Wisdom, "The essence of all that we have revealed for thee is justice, is for man to free himself from idle fancy and imitation . . ." It is, then, through justice—best beloved of virtues—that we are to know things by our own understanding and see them with our own eyes. But the question arises, how are we to achieve this justice, how are we to recognize the truth once we have started on our search. To this, 'Abdu'l-Bahá answers that there are four standards of judgment, four ways of proving a thing true. The first is sense perception, the second is the intellect, the third is traditional authority, and the fourth is inspiration. When applied individually, these tests are obviously inadequate, for the senses are frequently unreliable, even the greatest intellectuals are often at variance, traditional authority is easily misunderstood, and the "still small voice" may at times be quite other than divine. But when all four tests are brought to bear and result in a convergence of evidence, we have satisfactorily proved a truth.

Bahá'ís, then, are commanded to seek independently for Reality, and are told how to recognize it.

They are forbidden to take anything for granted. Even a child born into a Bahá'í family must begin, so to speak, from the bottom and work up. He cannot be fed truth with his cereal, and must prove to his own satisfaction the reality of what he is taught. But it is obvious that a search started in an atmosphere of faith is more readily successful, because "faith seeking understanding" will achieve, where unbelief seeking understanding must fall by the wayside.

And now, what is Reality? "Why, Reality is water," says Thales. "Reality is a sphere packed solid," insists Parmenides. "Reality is convergence of evidence," drones the psychology professor. Some of our moderns deliver beautifully patronizing definitions of Reality, as if they had it at home in a test tube. Others stutter when confronted with the unwelcome question.

The Bahá'í view of Reality presents the only one that is impregnable and withstands the test by the four standards of judgment.

Bahá'u'lláh proclaims that Reality is the Word of God. The significance of this statement is recalled by the opening lines of the Gospel of John: "In the beginning was the Word, and the Word was with God, and the Word was God." This Word is revealed to humanity by a Divine Manifestation—by one of those All-illuminating Beings whom 'Abdu'l-Bahá refers to as "Suns of Reality"—a Buddha, a Christ, Moses, Muhammad. Reality, then, constitutes the teachings of the Divine Manifestations,

—and Reality in this day consists of the teachings of Bahá'u'lláh.

Having found Reality, realities are not far away. The true in art, in science, in every phase of human activity, is that which is in accordance with the Word of God, and that which is like God. Therefore, a study of the Word of God, and a knowledge of God Himself as revealed through His Manifestations, are infallible determinants of Truth. And as learning is nothing more or less than discovering and applying the truth of phenomena, it is absolutely essential—if we wish to be learned—that we should attain to the knowledge of God—that we should investigate Reality. Bahá'u'lláh says "The source of all learning is the knowledge of God," and 'Abdu'l-Bahá tells us that the origin of all learning can be traced to religion.

The failure to seek for Truth results in lasting and increasing peril to the human race. "The greatest cause of bereavement and disheartening in the world of humanity is ignorance based upon blind imitation . . . From this cause hatred and animosity arise continually among mankind. Through failure to investigate Reality, the Jews rejected His Holiness Jesus Christ."

That no one is exempt from the search for Reality is proved by the further words of 'Abdu'l-Bahá; after saying that each human being is equipped for the investigation of Reality, He continues, "each has individual endowment, power and responsibility. . . . Therefore depend upon your own reason and judgment and adhere to the outcome of your own investigation.

. . . Turn to God, supplicate humbly at His Threshold . . . that God may rend asunder the veils that obscure your vision." Henceforward no one is allowed to expose himself and humanity to the dangers of ignorance.

Originality is one of the thousand refreshing outcomes of the independent investigation of Truth, for the simple reason that if we look at anything, we look at it in a way peculiar to ourself. We have to. We will all see the same Reality,

but at different angles. A change from the past, when originality has been so rare as to be a matter of comment, and we have praised people as "original thinkers." And with so many such thinkers in circulation, the impetus to all the graces of civilization is self-evident. Besides which, when each of us has to discover life for himself, each will be as exultant as Columbus when his first redskin glittered through the shrubbery.

HAPPINESS—MATERIAL AND SPIRITUAL

SHAHNAZ WAITE

THOMAS EDISON, when celebrating his eighty-second birthday, was asked to give his formula for a happy life. He replied—"I am not acquainted with anyone who is happy." He could not give a recipe for happiness, he who had given to mankind so much that had brought comfort and enlightenment the world over, because, as he stated he knew no one who was happy. His statement was unqualified, he made no exceptions.

On the other hand there are countless cults whose leaders make a specialty of "formulas for happiness." They promise perfect "health, wealth, love, and happiness" to all who will pay the price for the formula with instructions as to how to apply it; but it does not seem to work out well or more of their followers would demonstrate the promised results.

The extreme scarcity of happiness goes to show that there is

something else to be sought for upon which happiness depends, or else that one is searching in the wrong direction.

There are as many human opinions as to how happiness may be obtained as there are various conceptions as to what constitutes that blissful state. That which ranks first among these may be classified under sense-gratification. By the pleasure seeker it is confused with the sought-for prize. Yet we know that sense-gratification is not happiness neither is asceticism practiced to win this sacred gift.

It has been said that "happiness ever flees the ardent seeker," that it "comes unbidden when it comes at all." Conditions must be right, for it enters the human heart. It cannot dwell with discord or inharmoniousness. It is never found where evil impulses, greed and selfishness dwell.

Neither does marked culture,

education, talents or fame enslave it. Palatial environments, wealth and social position seem more often to frighten it away; and sordid conditions offer no inducement for its abiding place. Material grandeur, pomp and glory hold nothing that attracts its divine nature.

In Mythology even the "Gods of Olympus" were not said to be happy, and human history reveals very little happiness in its record of the ages.

Why then does this quest for happiness go on so frantically, continuously, and apparently is so futile? Has its evasiveness no spiritual meaning for us? Are we as humans really ready for happiness?

To entertain so divine a guest, one must have a still chamber in the heart, a place of absolute purity, beauty and harmony. The flitting fantasies which men experience, dependent upon the senses, which enter their lives from time to time, cannot enter that sacred chamber. One may think he is happy for a while, but later awakens from the dream only to find it an illusion, and not reality.

Many of the religions do not promise happiness during one's human pilgrimage. Jesus held up the immortal life, life in the hereafter, as the goal of attainment. Human life implies growth, and growth is ever accompanied by pain. While there is any undeveloped side to man's soul, any imperfect faculty, there must be struggle and strife. Hence happiness complete and soul-satisfying cannot be of human origin, or known by the lower consciousness of man.

Mr. Edison has been more than frank. He has plainly and bluntly

stated a fact which most seek to hide even from themselves. He is "acquainted with no one who is happy." Yet Mr. Edison is eminently successful. Those who so lightly unite "success with happiness" as twins, might note this fact. It would seem these twain are not interdependent or in any way correlated.

What then is happiness, that it is so elusive, and comparatively non-existent? Who can describe it? It seems to mortal sense an intangible, ethereal essence which steals into hearts like a breath from heaven. It may linger but a moment, or it may shed its benediction over a shadowed life, for shadows are not incompatible with it, though earthly splendor may be.

Having seen its rare radiance shining forth now and then through the human face of some great soul, we know it is not a myth, therefore its general absence from the world of humanity seems to prove that conditions for its abode are not right in human hearts.

Is selfishness the unsurmountable barrier to happiness? When we rise in consciousness above the petty, little center and circumference of self with its material interests, its insatiable clamorings for pleasure, for entertainment, for earthly possessions, and so-called joy, we find that the human heart has not been seeking for real happiness, but only forgetfulness of self, forgetfulness of some misery, some disappointment, some jealous thought, some envious desire, some unfulfilled ambition. To forget self is the motive of this urge.

Between those who only seek to forget, and those who are taught to "visualize a positive, radiant

supreme state of happiness, created through the power of thought, and will force, yet which ever eludes the seeker, there is a wide division—the two extremes of the pole and neither attaining the coveted goal.

Even in our cherished arts and sciences, our aesthetic culture and “inspiring avocations” there may be a subtle and deep-rooted selfishness, then we wonder why we are not happy.

The great mystics tell us that we “gain by losing, we receive by giving, and all things become ours through renunciation.” May this not be the sign-post which points to the road leading to happiness?

Many centuries ago St. Augustine said—“Thou hast made the heart for Thyself and it is ever restless until it finds its rest in Thee.” Even in those far off days human hearts were searching vainly for happiness.

All things considered, what is the answer to this insistent question—“Where can happiness be found?” How may we find it and having found it keep it? Who can point to us the way?

‘Abdu’l-Bahá, who was—“A joy-bringer, and a Herald of the Kingdom of Happiness”—has placed in our hand the Golden Key which will unlock the door to the Kingdom where happiness alone abides. Let us meditate upon these His words:—“Know thou that there are two kinds of happiness, spiritual and material. As to material happiness it *never exists*; nay, is but imagination, an image reflected in mirrors, a specter and shadow. Consider the nature of material happiness. It is something which but slightly removes one’s afflictions; yet the

people imagine it to be joy, delight, exultation and blessing. All the material blessings including food, drink, etc. tend only to allay thirst, hunger, and fatigue. They bestow no delights on the mind or pleasure on the soul; nay, they furnish only the bodily wants. So this kind of happiness has no real existence.

“As to Spiritual Happiness, this is the true basis of the life of man, because Life—the Spiritual) is created for happiness, not for sorrow, for pleasure, not for grief. Happiness is life; sorrow is death; Spiritual Happiness is Life Eternal. This is light which is not followed by darkness. This is honor which is not followed by shame. This is existence which is not followed by annihilation. This great blessing and precious gift is obtained by man only through the Guidance of God. This happiness is the fundamental basis from which man is created, worlds are originated, the contingent beings have existence and the world of God appears like unto the appearance of the sun at mid-day. This happiness is but the Love of God.”

“The world needs more happiness and illumination. The star of happiness is in every heart; we must *remove the clouds* so that it may twinkle radiantly. Happiness is an *internal condition*. When it is once established man will ascend to the supreme heights of bliss. A truly happy man will not be subject to the shifting eventualities of time. Like unto an eternal king he will sit upon the throne of fixed realities. He will be impervious to outward changing circumstances and through his deeds and actions he will impart happiness to others. A

Bahá'í must be happy, for the blessings of God are bestowed upon him."

It is evident from these inspiring words of 'Abdu'l-Bahá, that real happiness is purely a spiritual condition, and the reward of victory over the carnal self, and this mastery He has said is gained through loving service to others through self-forgetfulness, not by external means, but through losing the thought of self in thinking of others. He has said—"The Key to self-mastery is self-forgetting." Thus self-forgetting is the magnet which draws the spirit of happiness into our hearts. It has been said—"Happiness is a perfume which we cannot pour upon others without spilling some of it upon ourselves." Thus in giving, we receive.

'Abdu'l-Bahá has further said upon this most vital question—"Afflictions and troubles are due to a state of not being content with what God has ordained for you. If one submits himself to God he is happy.

"A man asked another—"In what station are you?" He answered "in the utmost happiness." "Where does this happiness come from?" He answered; "because all existing things move according to my wish; therefore I do not find anything contrary to my desire; thus I have no sorrow. There is no doubt that all beings move by the Will of God, and I have given up my own will, desiring the Will of God. Thus my will becomes the Will of God, for there is nothing to myself. All are moving by His Will, yet they are moving by mine, in this case I am very happy." When man surrenders himself everything will

move according to his wish."

"Concentrate the soul upon God so that it may become as a fountain pouring out the Water of Life to a thirsty world. Live up to the principles of sacrifice. The world will then become as nothing, and be without power to attract you away from God. Sacrifice your will to the Will of God. The Kingdom is attained by the one who forgets self. Everything becomes yours by renunciation of everything."

"Love is the means of the most great happiness in both the material and spiritual worlds."

"Man must live in contentment with the conditions of his time. He must not make himself the slave of any habit. Contentment is real wealth. If one develop within himself the quality of contentment he will become independent. Contentment is the creator of happiness. When one is contented he does not care for either riches or poverty. He lives above the influence of them."

"Wealth has a tempting and drawing quality. It bewilders the sight of its charmed victim with showy appearances and draws them on and on to the edge of a yawning chasm. It makes a person self-centered, self-occupied, forgetful of God and holy things. On the other hand there are souls who are the essence of existence; in their estimation wealth offers no attraction. . . . Their intense passion for God will wax greater each day. Such rich men are in reality the light-bringing stars of the heaven of mankind, because they have been tried and tested and have come out of the crucible as pure gold . . . unalloyed and unadulterated. With

all the wealth of the world at their feet they are yet mindful of God and humanity, they spend their acquired riches for the dispelling of the darkness of ignorance and employ their treasures for the alleviation of the misery of the children of God. The light of such rich men will never grow dim and the tree of their generosity will grow in size and stature, producing fruits in all seasons. Their every deed will be as an example for succeeding generations."

"Strive day and night and do whatever is possible that perchance you may wake the heedless, give sight to the blind, bring life to the dead, refresh the weary, and bring those in despair and darkness to light and splendor. If the hope of man be limited to the material world what ultimate result is he working for? A man with even a little understanding must realize that he should live differently from the worms who hold to the earth in which they are finally buried. How can he find happiness there? My hope is that you may become freed from the material world and strive to understand the meaning of the heavenly world, the world of lasting qualities, the world of truth, the world of eternal kingliness so that your life may not be barren of results, for the life of the material man has no fruit of Reality. But

lasting results are produced by the heavenly existence. If a man becomes touched with the divine spark even though he be an outcast and oppressed he will be happy, and his happiness cannot die."

These Divine Words are a formula for that Reality of happiness which all the world is seeking. Blessed are they who apply them and find thereby within their own hearts the Kingdom of Happiness.

In conclusion let me leave with you this beautiful prayer revealed by 'Abdu'l-Bahá, which breathes the very spirit of happiness into one's soul.

"O Thou Kind God! To me thou art kinder than myself and Thy Love is more abundant and more ancient. Whenever I am reminded of Thy Bestowals I am made happy and hopeful. If I have been agitated I obtain ease of heart and soul. If I am sick, I gain eternal health. If I am disloyal, I become loyal. If I have been hopeless, I become hopeful. O Thou Lord of the Kingdom! Cause Thou the rejoicing of my heart; empower my weak spirit and strengthen my exhausted nerves. Illumine thou my eyes; suffer my ears to become hearing, so that I may hearken to the Music of the Kingdom and attain to the joy and happiness Everlasting. Verily Thou art the Generous, the Giver, the Kind!"



LOOKING FORWARD

CORALIE FRANKLIN COOK

THE City of Washington, D. C., is noted for its many buildings, important in themselves, or as having figured in some historic event, or as the one-time home of this or that distinguished personage. The great white dome of the Capitol, the increasing number of imposing government buildings, occupying sites approved by the Fine Arts Commission — art galleries, churches, and handsome residences galore—this house where a martyred President died, another where some beautiful woman stamped her influence upon social and political life—all invite and capture one's interest.

Attending one afternoon the Belasco Theatre listening to the Recital of Roland Hayes, the tenor, I thought of these things and mentally enrolled the "Belasco" in that long list of piles of brick and stone destined to be pointed out as having a significance all its own. And why? Because greater than any recorded drama ancient or modern is the play of events which we have seen enacted here before our very eyes.

Within the writer's ken here have assembled three gatherings which have foreshadowed world events of no little significance.

The first was the occasion of the Celebration of the eightieth birthday of Susan B. Anthony, a never-to-be-forgotten scene by those privileged to witness it. Every available seat was occupied and standing-room at premium. On the platform the white-haired pioneer suf-

fragist sat, the center of a group of women and men, selected from the world-at-large, to present gifts and gracious words of greeting. Much that the octogenarian had striven for was as yet unrealized but in what had actually been accomplished there was the harbinger of what today has taken place;—the woman power that manifested in our last presidential election, in woman's occupation of undreamed of places in industry and the professions, her presence in the "seats of the mighty" among all civilized peoples.

It was the stalwart Susan herself who, perhaps for the first time in all her varied career, spoke falteringly, as she contrasted that brilliant ovation with occasions when she had met badly scented eggs, vituperation, ridicule and abuse! Not even the most optimistic on that day realized that so soon after her active brain had ceased to function, would come the day of woman's emancipation, and that in accord with the teachings of Bahá'u'lláh woman would not only not be shorn of her natural rights, but would be permitted opportunity to plan and live her life in accord with her own ideals and principles. Among the many teachings of 'Abdu'l-Bahá on the subject of the equality of men and women, we find these words:

"Man and woman are equally the recipients of powers and endowments from God the Creator. God has not ordained distinction between them in His consummate purpose . . . In no movement will they (women) be left behind. Their rights

with men are equal in degree. They will enter all the administrative branches of politics. They will attain in all a degree which will be considered the very highest station of the world of humanity and will take part in all the affairs. Rest ye assured. Do ye not look upon the present conditions; in the not far distant future the world of women will become all-refulgent and all-glorious. For His Holiness Bahá'u'lláh hath willed it so. At the time of elections, the right to vote is the inalienable right of women, and the entrance of women in all the human departments is an irrefutable and incontrovertible question. No soul can retard or prevent it."

There was no masculine superiority hinted at on the occasion of this Susan B. Anthony celebration. Maybe it was not even thought about, but it doubtless dawned upon the consciousness of some that handicap, suppression and repression as so long forced upon one-half of humanity, had at last come to be regarded not only an unjust but a foolish thing. So on that day was registered inside the walls of "Belasco" a forecast of today and tomorrow in the life of woman.

THE SECOND OF the group of three gatherings in this notable theatre, which seems to have foreshadowed world events, was when the Dramatic Club of Howard University staged Eugene O'Neill's play, "The Emperor Jones." From New York City where he had played for weeks on Broadway, came Charles Gilpin, the colored actor, who had brought to the play a distinction scarcely second to that which the profound psychology of the playwright himself had earned for it.

Since the black tragedian, Ira Aldridge, took the part of Othello with the great Siddons carrying the role of Desdemona, no person of color had been tolerated upon the stage save as a buffoon, a dolt, a

shuffling, subservient fool or knave. Now, at last, he was admitted to legitimate drama and in masterly fashion portrayed the terrible consequences of fear—fear as it reacts upon character and conduct whether its victim be white or black. The theme was old, the interpreter and the interpretation startlingly new to the theatre-going public.

If the unthinking looked on and saw only a misguided, vain-glorious black man, reduced from hastily achieved exaltation and power to abject fear and cowardice, the thoughtful lost sight of the mere incident of color and beheld the strange metamorphosis wrought by sudden rise to position and authority and the equally sudden and far more tragic change that gripped and destroyed the poor wretch who became the victim of century-old superstition and fear.

Little by little since that event the theatrical world has grown kinder to these darker people until now it is generally admitted that out of their unique emotional and dramatic gifts they are destined to make some great contribution to Dramatic Art as people of discernment and taste demand it should be presented.

AND NOW THE third epochal event in the house of "Belasco!" Again the place has been "sold out"—orchestra, boxes, the mezzanine, balcony, gallery! Nowhere is there a seat left vacant.

The program reads, "Recital by Roland Hayes, Tenor. Benefit for Gerald Tyler." It matters not that the singer was once a poor boy toiling in the "black belt" of the South, that he had to work his way

through school and college, battling all the while for bread. It matters not that his mother had been a slave. It does not even matter that he is black.

The vast audience ceases to talk, to whisper, as Roland Hayes comes briskly on the stage followed by his skilled accompanist. He stands there so still, so modest, yet commanding. The expectant audience waits. Then, as if some far away signal had fallen upon *his* ear alone, he begins to sing.

It is simply impossible to describe the work of this singer. The critics of Germany, Russia, Italy and Holland have heaped encomiums upon him. He never disappoints the most cultured audience.

"His tone," says the Amsterdam Telegraaf, "comes out of the void, alive and soft, clear and supple and it radiates. It has no weak points, it is like a beautiful fruit, tender and sound . . . It grows as love can grow."

In the "Evening Kiev" of Russia we find this:

"The singing of most singers may be compared to a monologue, but Hayes is speaking to the souls of the audience."

It may well be said by those who know Roland Hayes, who have known him since the time when he himself was unknown, poor and obscure, that this latter critic has sensed the innermost spirit of the great singer. Greater even than his gift of song is the spiritual endowment of this dark-browed man. Born in the United States and listening from boyhood to some in-

ward prompting that called him to the heights of life, one must realize that he has refused to be handicapped by color, has lifted that sensitive dark face steadily away from prejudice and injustice. With a philosophy all his own, he has concluded that prejudice is the result of lack of understanding. When he sings, he sings neither to black nor white, but *to the world*. When complimented upon his marvelous will power, so exhibited through all his career, he smiles serenely and questions, "Do you not think will power is as much a spiritual gift as voice?"

Roland Hayes never dissipates. Mind, body, spirit, are consecrated to his art. He likes to spend hours alone, and may often be found contemplatively reading some biography which he prefers to poetry or drama.

He broods tenderly over his struggling racial group, and is founding a school for colored youth in the State and on the farm where his adored mother toiled through all her weary years.

This Washington Recital was given for a fellow-musician who has suffered pain and loss, and whose marvelous skill in bringing thunderous tones, with his one hand, from the grand piano, was second only to the work of Hayes himself.

Oh, house of "Belasco"—for the third time you have foreshadowed world events,—even the day when the "Brotherhood of Man" shall be established, when there shall be neither classes nor creeds, and in the hearts of men Love shall rule triumphant!

“THE SANCTUARY OF GOD”

DR. CHARLES S. FRINK

“The soul is the Sanctuary of God; Reason is His Throne.”—’Abdu’l-Bahá.

THE more we may ponder over the spiritual meaning of these few words, the more we are impressed with their wisdom. Let us consider that ancient word “soul.” How often in our lifetime have we spoken, written, read and heard the word “soul” and how many of us are prepared, if suddenly confronted with the necessity, to give a clear, comprehensive explanation of the relative functions of the soul in its expression of the attributes of mind and spirit? Would it not be a test of our understanding of the detailed and luminous definitions and explanations in the Bahá’í teachings upon this vital subject?

To study the “numerous realities” of “soul” is to know something of the universal expression of life as a whole. Such study should help us to realize that “soul” is the active expression of a pressing need in all the kingdoms of the universe, that is—“In the mineral kingdom, soul is called ‘latent force’;” “in the vegetable kingdom *it* is called ‘virtue augmentative’ or the power of growth;” “in the animal kingdom *it* is called ‘sense perception’ or instinct;” “in the human world, soul signifies the ‘rational being,’ or mind.”

There are some people who are inclined to associate the word soul with human beings only. This is perfectly natural to those who are not informed of the fact that the attributes of the animal soul, as well as those of the mineral and

vegetable kingdoms, are also inherent qualities in man. There are other people who imagine that the soul of the animal is, like that of the human, perpetuated in the “after life.” Since “soul” is common to both the animal and the human kingdoms wherein lies the difference? ’Abdu’l-Bahá explains—“This term soul as applied to the animal kingdom, is also a natural (not spiritual) quality resulting from the mixture of elements, and it appears from their mingling and combination, for it is a quality which results from the composition of bodies (organisms), and is dispersed at their decomposition. From this we are to understand that the animal soul is not endowed with the capacity of attaining immortality, as the life force is dispersed at the decomposition of the animal tissues.” From this we will conclude that physical death of the animal ends all in so far as the individual is concerned. Briefly, the difference between the soul of the animal and that of the human is that the animal lacks the inherent capacity for development higher than that of an animal. Not so with the human or “rational being” for we read—“In the human world, soul signifies the ‘rational being’ or mind. This has a potential existence *before* its appearance in the human life.” Again, “Because of its attachment to matter and the physical functions of the body it is called the human soul. When *it*

manifests itself as the thinker, the comprehender, it is called the mind. And when it soars into the atmosphere of God, and travels in the spiritual world, it is designated as spirit."

"THE SOUL is the Sanctuary of God." We can now realize how the entire universe constitutes His "Sanctuary." "Spirit, flowing out from God, permeates all matter. This spirit Love, reflecting the positive and active aspect of God, impresses its nature upon the atoms and elements."

Man being finite and limited, can only express his understanding of God "in terms" such as "Love," "Truth," "Life," etc. The intelligent materialist or unbeliever who senses that, "The Divine Reality is far removed from man" and that "Its essence" is "beyond human comprehension" must, to account for that which he cannot understand (the Cause of life), give it a name, so he calls It "natural forces" and thus avoids the use of the name of God, the infinite, unknowable essence.

We have been told to love God with all our hearts. Since the Divine Reality or the essence of God is beyond human comprehension, how then are we able to love a God so entirely remote from us? We are also enjoined to "love all humanity alike." "How can we love another whose personality is unpleasant?"

We know that man has a personality. Some personalities we love easily, others we may hate just as readily. A personal love may become so intense as to make us miserable, likewise a personal dis-

like may make us equally unhappy. If these two extremes of personal like and dislike cause such unhappiness, then there must be a love that overlooks personalities, otherwise, the command to "love all humanity alike" would be a human impossibility.

Let us suppose that we exercise our "free human will" in an effort to try to love some one whose personality offends us. Will not the first faculty to come into play be that of reason? "Reason is His Throne." Is not this peculiar reasoning faculty of ours that which distinguishes us from the animal, that which transcends "sense perception" or "instinct?" Is not the faculty of reason a gift to man alone and a means by which he may rise from the mortal state of unreasoning, instinctive animalism to a place near "His Throne?"

The faculty of reason pre-supposes mind or intellect. "Growth is from the mental station to the spiritual; something like the development from soldier to Commander."

It is difficult to conceive of some one trying to "love all humanity alike" without first having well developed reasoning faculties. Rationality, it appears, in so far as the average soul is concerned, is but a relative term. There is every evidence that the truly rational soul is one whose mind is illumined in the sunlight of its being—the Holy Spirit. 'Abdu'l-Bahá says, "Mind is the action of the soul's powers."

It is true that an intellect may be powerful along certain specialized lines—even to a point of genius or madness. Mental mountains, let us say, whose rocky peaks are few as

compared to the deep shadows in the spacious valleys below. History is full of such.

There is no dogmatic formula by which we may attain this impersonal, selfless spiritual love, so it seems. "Souls differ in their capacity to receive and manifest the Light of the Spirit. Bahá'u'lláh said, There are as many ways to God as the breaths of His human creatures." Each soul must develop according to its individual capacity. The fruits of this development, "thought, memory, reason and the emotional capacities" may be enjoyed by all who are spiritualized or humanized into the

dignity and freedom of "rational beings."

The rational faculties of the Bahá'í student will surely become symmetrically developed by basking in the rays from the ancient "Sun of Truth" as manifested in the capacious "Lamp" of the modern world—Bahá'u'lláh. Then, will the sincere student experience the thrilling movement of "growth" from the "mental station to the spiritual." Then will he happily appreciate the wisdom involved in the words, "The Soul is the Sanctuary of God; Reason is His Throne." (All quotations in this article are from the Bahá'í Teachings.)

THE HOLY LAND TODAY

RUTH ELLIS MOFFETT

A visit to the Holy Land, where every stone, every corner and every path speaks with historic memories and palpitates with stories of the Old Testament Prophets, and the life of Jesus the Christ, requires deep preliminary study and careful preparation. One needs especially a spiritual preparation to penetrate the profound mysticism which surrounds and illuminates the countryside of Galilee, Samaria and the hills of Judea, and then they might be able to picture just a little of the lives of those simple but great characters of the past as they lived and suffered and prayed.

The history of the Holy Land loses itself in the dim mists of the

ages. There is an ancient legend that 'Akká was the home of Adam. Here legend and history weave a fairy-like pattern of the past.

Picture for yourself a narrow strip of rough, rocky, mountainous land between two great reservoirs of pure air—the Mediterranean Sea and the Great Desert. The atmosphere has a singular purity and translucent quality, so that the colors must be mixed on the palette of the imagination with the most mellow and delicate tints.

Next sketch rapidly, many rocky, barren, mountain ranges, several large sandy plains, a few small valleys capable of being cultivated. Paint in vivid colors a heterogeneous mass of all kinds of people, with

differing customs, costumes, standards of living, and grades of development. These, all unamalgamated and warring with each other until England reaches out a rescuing hand, restraining and bringing a semblance of order out of chaos.

We find in this little strip of land, no longer than from Albany to New York City, the Bridge of Sighs of history. It is the bridge between the north and the south, the connecting link between the east and west. It is the footstool of kings, the keynote of empires, the battlefield whose soil is stained with the blood of wars innumerable, and it is the home of outlaws, the shrine of martyrs, saints and Prophets by the score.

In Palestine there are Christians, Moslems, Jews, Samaritans, Germans, Indians, Russians, Persians, Armenians and Syrians—all hating and mutually suspicious of each other.

In 721 B. C. Israel's glory departed and these people had no part in the affairs of Palestine for over 2,000 years. Palestine was successively ruled by Assyria, Babylon, Persia, Greece, Syria, Rome and last by the Turks for 700 years. These changes have had a very disastrous effect upon the political, economic and religious life of the country.

But already, in the short time since England has taken Palestine as a mandate, there is marked improvement in sanitation, good roads, substantial buildings with red tiled roofs, the absence of beggars and lepers and general signs of progress in all phases of life.

It seems the weakest spot in the progressive program which Eng-

land has been carrying out so far, is in the field of education. This is for several reasons, first, financial, for not enough money has been available; second, because the Jews are taking care of their own people by establishing an excellent school system. The Christians are also doing fairly well with their own, leaving the difficult problem, however, of the big mass of Moslem people for England to care for; in the third place, seven-eighths of the Moslems are totally illiterate and resent being educated. So there is, a great need for sympathetic teachers.

The Jewish University, founded by Einstein is most interesting and is already becoming the University of Universities taking up advanced work where other Universities discontinue. There are modern laboratories in biology and colloidal chemistry, theology, history, literature, law and philosophy of the Jew. They have England to thank again for this great educational opportunity.

The English soldier boys are doing their bit, with great courtesy and tact. Bruce Barton says that if the Jews attempt to set up a government of their own, there will be a great revolt which will wipe out the Jews entirely. This illustrates how strong the feeling is against the Jews. The hope of harmony and peace and cooperation, however, lies with the children, as they become educated and enlightened.

It is plain to anyone that the problems of the Holy Land are today, complicated and of a most delicate character.

There are inconsiderable groups of every religion in the world, each

with some kind of a center in the Holy Land. The same ill feeling and lack of understanding constantly seen between the racial groups exists between the various religious camps.

There are shrines of many of these religious groups, ancient and modern, all over this fascinating land. One little known but most interesting is the Shrine of the Samaritans, at Nablus. The Samaritans are a dwindling remnant of Babylonian colonists. In the 7th century B. C., the Assyrian conquerors had planted them to replace the Israelite population of Samaria, who were deported fifty years before, to countries east of the Euphrates. On the return of the Jews from exile in 536 B. C., the Samaritans were not allowed to take part in the building of the Temple at Jerusalem, so they built one of their own on Mt. Gerizim and thereby stereotyped the race and worship so sharply that there is no association with the Jews, even to this day.

All the various religions of the world seem to be divided between those that are most conservative and those that are progressive in their ideals. This is very apparent among the Jews and we are surprised to learn that it is becoming more evident today among the Muhammadans.

The President of the Constantinople Woman's College told me of the reformation of Turkey which seems to be a harbinger of conditions evolving in the Muhammadan world. She said that in Turkey, Muhammadanism is dead. A wind revives it for a time, but its revival does not last long. There is nothing they have yet found to

take its place. They are through with dogmas. They are willing to accept new ideas and are trying to take the best of the old and the new for the good of the people.

But it is rather disconcerting the way they look up to the people of the United States with trust and a belief that all Americans are honest. They are now religiously tolerant, but are rabid against proselyting. They quickly close the schools of those who teach religion of any kind. She said "If we Americans are welcomed to their country and shown every courtesy and hospitality and they demand that we teach no religion, we should keep faith with them until the doors shall open wider."

"Everything that was before 1923" she said, "does not exist today. The young Turks are trying to put the best foot forward, and are grateful to the United States for all we are doing to help her save her self respect. But we must be more patient and sympathetic and co-operative. We must get a new set of religious principles over to the Turkish young women." It seems to be the tendency of the young Muhammadan in the Holy Land today to rebuild the best from old Turkey, and add the new from the western world. Of all the natural shrines in Palestine today none are more enduring, symbolic and free from the man-wrought web of superstitions than are the beautiful Sea of Galilee and majestic, old, Mt. Carmel. The Sea nestles in calm, mirror-like blueness, 700 feet below the level of the sea. It is surrounded by softly curving hills and bordered with a strip of golden sand. It is thirteen

miles from north to south, and six miles from east to west. This beautiful spot where Jesus the Christ told the story of the good Samaritan, and then said, "Ye shall be my witnesses, both in Jerusalem and Judea and in Samaria and unto the uttermost parts of the earth." And where He said to the fishermen, "Come, follow me, and I will make you fishers of men," is surely one of the most truly impressive natural shrines of Christianity: This is doubly so because of the more recent presence of the Master 'Abdu'l-Bahá, Who also taught the people beside the tideless sea.

When bathed in sunshine and inhaling the freedom of the pure open spaces, and with face turned heavenward, one instinctively replies, "Yes, Lord, I will follow Thee too."

To appreciate Mt. Carmel, The Mountain of God, we must turn back the pages of history for a moment. During the Greco-Roman days before Christ this famous mountain was covered with groves and terraces and many towns nestled at its feet. The Old Testament Prophets lived and taught upon its sloping sides. Jesus the Christ and His disciples often escaped from the crowds and from persecution in its friendly caves.

In the 7th century A. D. Chosroes, the Persian Conqueror came, followed by the host of Khalif Omar. The four centuries of Moslem rule (637 to 1098) were most destructive. The Christian Crusades (1098 to 1187) added to the devastation. Each destroying the monuments of the one preceding. The Saracen invasion in the 13th

century drove both the Crusaders and the Carmelites away.

In 1631 Father Prosper again established the Carmelite Order on Mt. Carmel, over the cave of Elijah. In 1761 the Turks again became victorious, destroying the monastery and many of the villages of the Druses. In 1799 Napoleon entered upon the scene. For three months, March, April and May, he made unsuccessful siege on 'Akká. Finally being forced to abandon it, saying that if he could take that speck of dust, he could change the map of the world.

The next scene is of the wounded soldiers of the French being cared for on Mt. Carmel.

The scene changes. The Turks became enraged again, destroying everything on the historic old mountain. In 1827 Monk John the Baptist rebuilt the monastery, naming it Our Lady of Mt. Carmel. In 1914 at the beginning of the world war, the Turks tried again to destroy it.

From the earliest founding of this old monastery, the Carmelite monks have preserved a legend that the Christ would again appear upon the Mountain of God. They have a special room in which they expect Him to appear. They keep candles burning in this room, and a monk is in constant attendance. It is reported that in 1887 or '88, Bahá'u'lláh, the Manifestation of the Christ Spirit for this day, did appear in that monastery and signed His Name to the guest register. But the Carmelites were asleep and have not yet awakened.

It is recorded Bahá'u'lláh, the Promised One, sat neath the clump of cedars on the mountain side,

praying perhaps for the peace and quickening of the world.

Near it stands the simple, impressive Shrine of the Báb, the Herald of the Bahá'í Revelation to mankind, and the Shrine of Abdu'l-Bahá, the servant of God.

Truly this is the Mountain of God—a bit of heaven brought to earth.

As one stands on the Path of Contemplation at sunset, overlooking the sea and the valley filled with history and legends shrouded in the mysteries of the past, the brain becomes deeply impressed with the pure brilliance of color, the delicacy of tint and the purity of air and the vista of inexpressible peace which prevails.

The soul responds spontaneously to the words, "Blessed are the peace-makers for they shall be called the children of God." Here in the soft, mellow, gold tinted afterglow, all the mystic past, all the inharmonious creeds, all the discordant races, seem to merge into one. There were no creeds, no divergent races, no varying Holy Places—all were Holy, all were one,

and God stood revealed in the midst.

The Holy Land today is like a mighty river, gathering many brooks and streams into the unity of its on-flowing current in its progress toward the sea, and we see in vision the prophecy of the Master 'Abdu'l-Bahá, "All Must Become United and Agreed: All are Drops of One River, The Waters Of One Sea, The Breezes Of One Garden, The Streams Flowing From One Fountain, The Birds Soaring From One Apex, The Hyacinths Adorning One Park—Intoxicated With One Wine, And Their Hearts Ravished By One Melody."

And so we will close with this thought of the Holy Land Today, singing in our hearts—"The wilderness and the solitary place shall be glad for Them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord and the excellency of our God." (Isaiah 35:1-2.)

FACT OR FANTASY?

DALE S. COLE

THOSE of us who are neither too old nor too young can easily remember the days when science was looked upon as an obscure pastime of a few academic persons, working in seclusion and perhaps guarding their findings in jealous secrecy. Science was far removed from everyday life.

How different the conditions today! Dr. Austin H. Clark of the

National Museum believes that "we in the United States are now definitely embarked on what in the years to come will be regarded as a *type of culture new* in the history of man, a culture chiefly characterized by the increasingly broad application of the correlated facts of science to our daily lives."

Such a revolution of environment cannot take place without its

problems. Many feel that one cannot be a devotee of science and retain any religious faith. There has consequently arisen in the minds of many, a conflict between science and religion. Our periodicals accord columns of space to those who seek to throw this conflict into bold relief, and are just as hospitable to those who seek to show that there cannot possibly be any such conflict.

The result is confusion. Authorities of equal standing and integrity speak on both sides of the question so that one who is seeking a pathway out of the dilemma is forced to fall back on his own judgment, to formulate a sort of philosophy of his own, or adopt whole cloth the theory of another.

Either of these courses may be individually satisfactory, but is there not the possibility that a question of values is concerned? Perhaps it is neither the scientific method of which we have heard so much, nor the actual application of science to everyday life, which represents the ultimate value to humanity. Perhaps it is something behind or beyond either of these which should be considered as the pearl of greatest price. If such be the case there is no need to argue about the conflict between science and religion—but to seek for that something behind or beyond the laws of science which is akin to the religious experience.

ONE OF THE MOST stimulating, helpful and encouraging attitudes yet made known is that of Professor A. S. Eddington of Cambridge University in his book "The Nature of the Physical Universe."

In the most delightful and inter-

esting manner he leads us through the downfall of classical physics, relativity, time, the running-down of the universe, "becoming," gravitation, man's place in the universe, the quantum theory, the new quantum theory, world building, pointer readings and a discussion of reality and causation. Lastly he touches on science and mysticism.

In a recent address at Friends' House in London he devoted himself to these last two subjects.

The possible conflict between science and religion he believes, is a problem of experience,— "The problem of proper orientation of our minds toward different elements of our experience." Science is supposed to deal with experience or a part of it. Religion is an attitude toward experience. "The interaction of ourselves with our environment is what makes up experience."

We are dependent upon sensations from our sense organs in many interactions, "but surely experience is broader than this, and the problem of experience is not limited to the interpretation of sense impressions."

"The desire for truth so prominent in the quest of science, a reaching out of the spirit from its isolation to something beyond, a response to beauty in nature and art, an inner light of conviction and guidance—are these as much a part of our being as our sensitivity to sense impressions?"

Clearly there is a similarity in the strivings of both science and religion—"a reaching out of the spirit" for that mystic something known to us as *truth*. How surely this accords with the teaching of 'Abdu'l-Bahá when He tells us that

science and religion are two wings by which we soar into the atmosphere of the knowledge of God.

Prof. Eddington believes that materialism in its literal sense is long since dead. "The tendency today is not to reduce everything to manifestations of matter—since matter now has only a minor place in the physical world—but to reduce it to manifestations of the operation of natural law."

He believes that the harmony and simplicity of natural law illustrate one kind of perfection which might be associated with the mind of God.

"Natural law is not applicable to the unseen world behind the symbols, because it is unadapted to anything except symbols, and its perfection is a perfection of symbolic linkage. You cannot apply such a scheme to the parts of our personality which are not measurable by symbols any more than you can extract the square root of a sonnet. There is a kind of unity between the material and spiritual worlds, between the symbols and their background, but it is not the scheme of natural law which will provide the cement."

The more one studies Eddington the more is one impressed with the simplicity and forcefulness of his utterances. They are not easily condensed because of their terse force and correctness. Perhaps the best way to give an idea of his refreshing attitude is by short quotations. They impress the writer as flashes of light on the affairs of men, on life, which illuminate and clarify. His phrases can scarce be improved upon.

"When we assert that God is real, we are not restricted to a com-

parison with the reality of atoms and electrons. If God is as real as the shadow of the World War on Armistic Day need we seek further reason for making a place for God in our thoughts and lives?

"We want an assurance that the soul in reaching out to the unseen world is not following an illusion. We want security and faith, and worship and above all love. . . . It is not sufficient to be told that it is good for us to believe this, that it will make better men and women of us. We do not want a religion that deceives us for our own good.

"The crucial point for us is not a conviction of the *existence* of a supreme God but a conviction of the *revelation* of a supreme God.

"We have learnt that the exploration of the external world by the methods of physical science leads not to a concrete reality but to a shadow world of symbols, beneath which those methods are unadapted for penetrating. Feeling that there must be more behind, we return to our starting point in human consciousness. . . . There we find other stirrings, and other revelations (true or false) than those conditioned by the world of symbols. Are not these, too, of significance?

"Obviously we cannot trust every whim and fancy of the mind as though it were indisputable revelation; we can and must believe that we have an *inner sense of values* which guides us as to what is to be heeded, otherwise we cannot start on our survey of even the physical world.

"Consciousness alone can determine the validity of its convictions. 'There shines no light save its own light to show itself unto itself.'

"Religious creeds are a great obstacle to any full sympathy between the outlook of the scientist and the outlook which religion is so often supposed to require.

"Rejection of creed is not inconsistent with being possessed by a living belief.

"If our so called facts are changing shadows, they are shadows cast by the light of constant truth.

"Religion for the conscientious seeker is not a matter of doubt and self-questionings. There is a kind of sureness which is very different from cocksureness."

WITH THESE SENTIMENTS ringing in our ears let us turn for a moment to the Bahá'í Teachings: "Your faith comes like rain; the first drops are far between, but soon it will pour in torrents. Your faith is also like a seed that will bear its fruit. In a tree we judge of its life and vigor by the way it grows; so it is with man. The knowledge of God rises in the heart like the sun; it mounts, mounts, always casting an immortal light.

"The Spirit resembles a rivulet when the earth fills the soul. Put away the terrestrial and the mighty torrent of living water will rush through your freed body."

Turning now to the chapter on *Science and Mysticism in The Nature of the Physical Universe* wherein Prof. Eddington draws some general conclusions:

"Life would be stunted and narrow if we could feel no significance in the world around us beyond that which can be weighed and measured with the tools of the physicist or described by the metrical symbols of the mathematician.

"We have torn away the mental

fancies to get at the reality beneath, only to find that the reality of that which is beneath is bound up with its potentiality of awakening these fancies. It is because the mind, the weaver of illusion, is also the only guarantor of reality that reality is always to be sought at the base of illusion. Illusion is to reality as the smoke to the fire. . . . But it is reasonable to inquire whether in the mystical illusions of man there is not a reflection of an underlying reality.

"If I were to try to put into words the essential truth revealed in the mystic experience, it would be that our minds are not apart from the world; and the feelings that we have of gladness and melancholy and our yet deeper feelings are not of ourselves alone, but are glimpses of a reality transcending the narrow limits of our particular consciousness—that the harmony and beauty of the face of Nature is at root one with the gladness that transfigures the face of man.

"By introspection we drag out the truth for external survey; but in the mystical feeling the truth is apprehended from within and is, as it should be, a part of ourselves.

"We may try to analyze the experience as we analyze humor, and construct a theology, or it may be an atheistic philosophy, which will put into scientific form what is to be inferred about it. But let us not forget that the theology is symbolic knowledge whereas the experience is intimate knowledge.

"Feelings, purposes, values, make up our consciousness as much as sense-impressions.

"Because we are unable to render exact account of our environ-

ment it does not follow that it would be better to pretend that we live in a vacuum.

"The challenge now comes not from the scientific materialism which professes to seek a natural explanation of spiritual power, but from the deadlier moral materialism which despises it.

"In the mystic sense of the creation around us, in the expression of art, in the yearning towards God, the soul grows upward and finds the fulfillment of something implanted in its nature. The sanction for this development is within us, a striving born with our consciousness or an Inner Light proceeding from a greater power than ours.

"The physical no less than the mystical significance of the scene is not there; it is here—in the mind.

"It has been the task of science to discover that things are very different from what they seem. But we do not pluck out our eyes because they persist in deluding us with fanciful colorings instead of giving us the plain truth about wave-length.

"We trust to some inward sense of fitness when we orient the physical world with the future on top, and likewise we must trust to some inner monitor when we orient the spiritual world with the good on top.

"But in each revolution of scientific thought new worlds are set to old music, and that which has gone before is not destroyed but re-focused. Amid all our faulty attempts at expression the kernel of scientific truth steadily grows; and of this truth it may be said—the more it changes, the more it remains the same thing."

And so on—I could go on selecting such interesting bits almost without limit, but I am sure that your interest has been so aroused that you will want to read and re-read this truly wonderful book by a fearless, conscientious scientist, one who can delve as deeply as instruments allow and still find an abiding faith in the Glory of God.

Surely such books are written in the shadow of the the Guidance of Bahá'u'lláh.

THE SOUVENIR FEAST AT WEST ENGLEWOOD

HOOPER HARRIS

ON a memorable day (Saturday June 29, 1912)—'Abdu'l-Bahá gave a Unity Feast at West Englewood, N. J. Every year since, on the last Saturday in June, there has been a commemoration of the event. Year by year these anniversaries have grown in size and importance until they have now become international in character.

As June 29th this year also fell on a Saturday, the occasion was an

exact anniversary, and so it was most fitting that the invitation issued this year by the West Englewood Assembly was specially characterized by its broadness and universality. It was an "Invitation to a friendly gathering of open-minded people, called together in the interest of inter-racial and inter-religious accord."

In response to this invitation, which was sent far and wide, over

three hundred people assembled at West Englewood during the afternoon and evening, among them many from great distances, and representing different races and religions. Even yet letters of regret at their inability to attend are being received from Australia and other distant countries.

As stated in a local paper, there was no set program, and the "speakers were such only by inspiration." Mr. James Morton, Curator of the Museum of Natural History at Paterson, N. J., was the principal speaker of the afternoon. He delivered a brilliant address on the *Oneness of Science and Religion*, giving many illustrations of how these two erstwhile enemies are now close friends and walking hand in hand together toward a common goal. He accentuated the fact that this happy condition has been realized since the advent of Bahá'u'lláh, and was being made more and more possible by the steady and triumphant advance of the Bahá'í teachings and principles.

Dr. Henry Hughes Proctor, Pastor of the Nazarene Congregational Church of Brooklyn, spoke of the present great need of racial justice, and said that he was speaking to the Bahá'ís because he felt sure that due to their broad views and the universality of the principles for which they stood, his people could rely upon their sympathy and aid in working to bring about a better understanding between the races and laying a foundation for effective co-operation. He stressed the importance of learning how to get along with one another.

The evening was largely devoted to sociability. Short talks were given by members of the West Englewood Assembly, and Mr.

Hooper Harris, of New York, in a short address endeavored to show that one of the greatest values of the Bahá'í Faith was its unreserved acceptance of the underlying truth of all the great religious systems and its sympathetic understanding of their Scriptures and Founders. Through this acceptance and understanding it was not only the friend and brother of all of them, but their ally and champion, since through its comprehensive knowledge of their spiritual unity and the inner significances of their Holy Books, it had the power to irrefutably prove their truth and the validity of their Prophets.

One especially interesting feature of the occasion was the truly wonderful singing of Mrs. Dorothy Richardson of Boston, whose rendition of the music of her race (the spirituals)—as well as of classical music, has been enjoyed and appreciated in both this country and abroad.

Another notable feature was the presence of Mr. Hamlin Garland, whose play, "Appearances," inspired, as he said, by the Bahá'í Teachings—has had such a splendid reception in many of the principal cities of this country. He presented several members of his company to the audience, and gave a graphic description of his experiences in writing and successfully presenting his play, giving most of the credit to others, and especially to his "Manager." Apart from his genius as a playwright and producer, Mr. Garland has a peculiarly pleasing personality.

Taken all in all, the "Souvenir" this year at West Englewood was, as 'Abdu'l-Bahá most certainly wished it—unique.

WORLD THOUGHT AND PROGRESS

IT SEEMS, AT first sight, a daring and Utopian theme which the German Ambassador to the United States, Dr. Von Prittwitz, chose for his commencement address at the University of Syracuse. What he did was to trace in outline the dream of a common or international citizenship. Whether under the form of a universal law of nations, or citizens in a "City of God," or allegiance to a Holy Alliance, the idea of a citizenship open to everybody and enjoyed by all has never succeeded in taking a concrete or lasting embodiment.

Loyalty to one country need not mean hatred of another. Citizens of different lands may feel that in many essentials they stand on a perfect equality. In particular has the great recent movement against war—especially against war as an instrument of international policy brought nearer the time when, as the German Ambassador said, men will think that a man across the sea is as truly his neighbor as the man across the street, and when national frontiers shall be thought of not as barriers but as bridges. The international citizenship thus to be attained is not one of outward or legal form but of the moral and spiritual kind which in the end must prevail over all others.—*New York Times*.

SIR OLIVER LODGE, the eminent British scientist, discussed the other day modern progress in the realm of science and remarked that what he felt more than anything else was "the extraordinary limitation of all knowledge compared

with what is." He expressed the opinion that if we could realize how the world and its people were all built out of two electrical units we should be astonished.

"There is no warfare in science," said Sir Oliver; "there is universal friendliness and an interchange of discoveries. Whatever is done in one nation is public property to all the nations of the world. There is a great feeling of amity—a renewed feeling of amity now. I hope for many good results from international friendship.

"It is now nearly ten years since the war ceased. Let us try and think of international amity and friendship in the same way as we cultivate it in the realm of science.

There are in the universe any number of things that we do not know of. We only want to have receptivity, the right instrument, the right organ, the right perception. 'Open his eyes that he may see. Open our ears that we may hear.' There are a multitude of things all about us that we do not know. The world is much more wonderful than those who are grubbing about in it are ready to admit.

"WHAT I feel more than anything else is the extraordinary limitation of all our knowledge compared with what is. The progress of physics at the present time is breath-taking. It is not ready for popular exposition yet—it is too complicated, too difficult. I can hardly keep up with it. Young men—and they are brilliant fellows—in all the countries of the

world—in Holland, in Denmark, in Germany, in France, in America and in England—are going ahead at a terrific speed; so much so that if one speaks of a discovery a year old it is antiquated.

“That does not mean that it has not contributed something, but it has been partly superseded by a new discovery.

“The prospect for humanity is great. We are recent comers to the planet; no wonder we make mistakes, no wonder we are only half civilized. There is plenty of advance to be made; meanwhile, we can enjoy both the grandeur and the simplicity, but I do feel that if we realized how things were constituted, how all the things we see—landscapes, buildings, houses, people, bodies, every thing—are all built out of groupings of two little electrical units, the proton and the electron, we should be astonished.”
—*New York Times*.

THE WORLD NEEDS — seriously needs—an international “second” language, and for the credit of our country I should rejoice to see President Hoover call an international conference to decide what that language shall be.

The problem is daily solving itself, to be sure, but in a haphazard and relatively ineffective way. The thing to do is to replace this by substituting systematic procedure and thus give to the world what it needs more quickly and more easily. The cost would be negligible.

The world is getting to be a very small place. Yet see what is the condition of things. You or I may know French and German, but suppose we go to Norway, or Sweden, or Denmark, or Spain, or Portugal,

or Italy, or Greece—to say nothing of Russia or the Far East or the South American countries. Or suppose we want to do business with firms or individuals in those parts of the world. We are pretty helpless, unless we are able to get in touch by good fortune with some one who knows one of the three languages that I am supposing we ourselves know.

I have had experience abroad and have seen the great need for a language known to all foreigners, and in which I could talk with them or write to them with ease and accuracy of understanding.

For the good of mankind I'd like to see it put through, and for the credit of my country I'd be glad to see it lead the way.—Arthur Elliot Sproul, in the *Washington Post*.

PRAGUE (AP).—Teaching of English will be compulsory in all Czechoslovak schools after September 1. The only language which students hitherto have been required to learn was German, one-third of Czechoslovak's population being of Saxon origin.

In order that adults may also acquire some knowledge of English, evening courses will be given in club houses and schools and English lessons are broadcast over the state radios three times a week. The state and public libraries lend books in English at a nominal fee of a few cents a month.

An English weekly magazine is published in Prague and a newspaper will soon be started for the benefit of thousands of English and American tourists who visit Czechoslovakia's spas.—*Washington, D. C. "Star."*

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 20

SEPTEMBER, 1929

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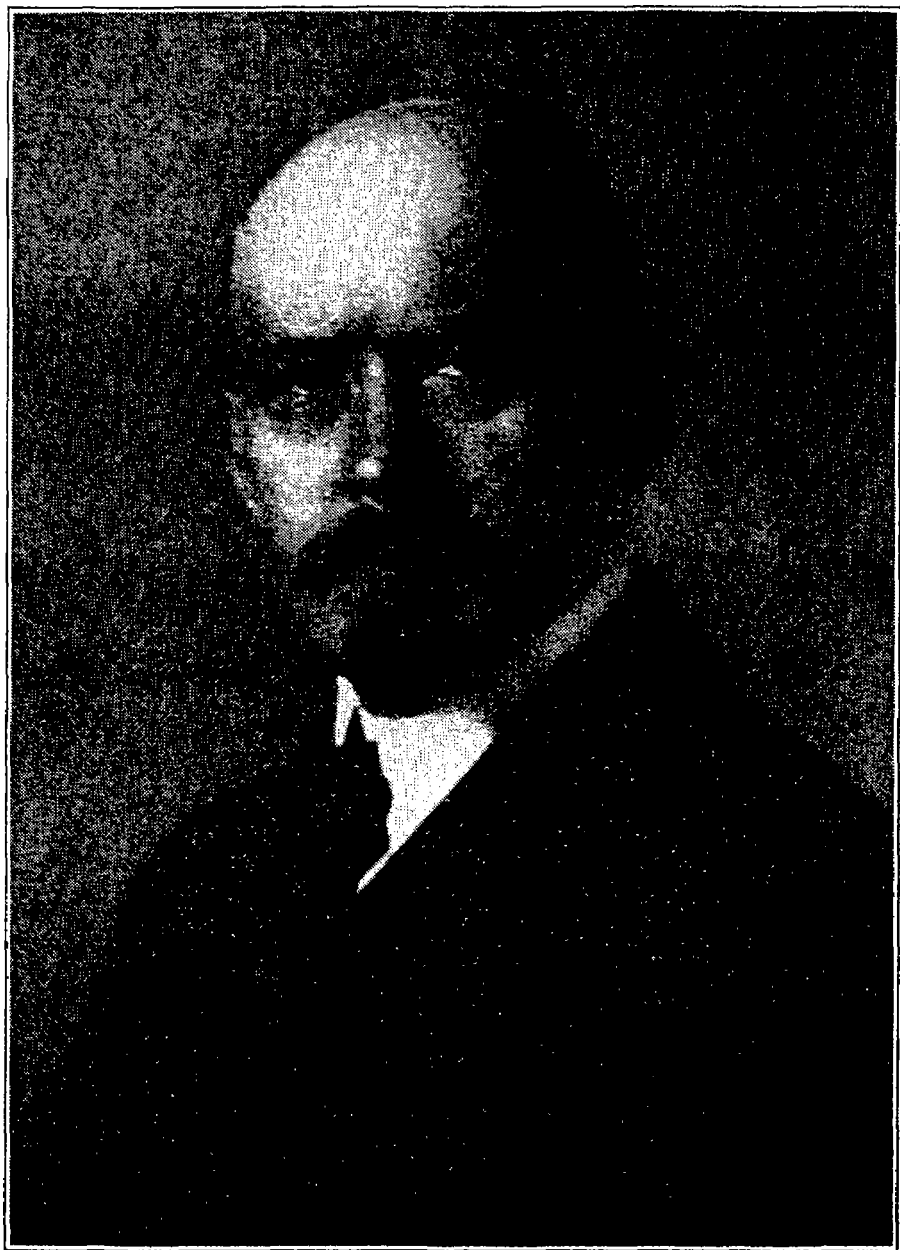
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Professor Joseph Horovitz, Professor of Semitic languages and Islamic civilization, Frankfurt-Am-University. (See page 178.)

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“Every man trained through the teachings of God and illumined by the Light of His Guidance, who becomes a believer in God and His signs and is kindled with the fire of the love of God, sacrifices the imperfections of nature for the sake of divine perfections.—’Abdu’l-Bahá.

THE KINGDOM OF HEAVEN—what is it? A celestial society into which spiritual souls enter after death? The perfect divinely patterned civilization yet to be established on this earth? Or is it an individual state of being, a goal to be attained in the course of one’s spiritual evolution?

Perhaps it is all of these. Certainly one does not have to wait until death to enter it. Nor can one enter it until a certain point in spiritual evolution has been reached. And when all members of any given society have reached this necessary stage in spiritual evolution—to the point of expressing the spiritual qualities and divine attributes in their daily living—then that society is a tiny replica and a living part of that cosmic, universal Organism called the Kingdom of Heaven.

One cannot be born into the Kingdom of Heaven by the process of physical birth, nor can one be naturalized into citizenship in it by the mere acceptance of any given Manifestation or body of religious truth.

Admittance to this celestial Kingdom is gained only by migrating from self, by leaving behind one those egoistic qualities—all the per-versities, envies, basenesses of the

primitive man buried deep in our psychism—and advancing to the plane of severance from self, of divine love and compassion for all.

Just as one is born into the physical world after a due process of physical gestation, growth and development preceding parturition, so one can be born into the spiritual world only after a due process of spiritual growth.

This spiritual coming of age marks such a significant transition from man carnal to man spiritual that it has been called the “second birth.” One must literally be “born of the Spirit,” in order to breathe successfully the life-giving air of the Kingdom and partake of its Sustenance.

MOTIVES OF CONSECRATION, of service, of mutual love and harmony,—must necessarily prevail in all citizens of the Kingdom.

It stands to reason—as immutable as mathematical law—that celestial societies can contain amidst their membership no individuals with egoistic qualities; else by very definition they could not be celestially-patterned societies and integral parts of the Kingdom.

For where egoism and selfishness

enter in, disharmony enters in; and where disharmony enters in, the very basic foundations of the Kingdom of Heaven dissolve and vanish.

So for its own protection the Kingdom of Heaven cannot nourish in its midst any unpurified souls. Other kingdoms there are, other realms of existence, where the struggles from selfishness to selflessness take place. *That struggle cannot and does not take place within the Kingdom!*

Perhaps this is the meaning of the phrase, "Many are called but few are chosen." Many indeed are the souls who follow in the train of a Manifestation, but those who attain to citizenship in the Celestial Kingdom, how relatively few!

Many souls there are who are sensitive enough to feel the higher vibrations emanating from a Manifestation, and who crave to bask in the warmth of that Divine Smile which vibrates a love and joy never known in human associations.

But if one is content to passively bask in the light and warmth of these Emanations, can one be said

to have attained that to which one is called, the true station of Man as imbued with the divine attributes?

Christ did not call fishermen from the Sea of Galilee to follow Him in a holiday excursion throughout Palestine. Rather, He called them to a life of consecration and service—to make them fishers of men.

So it is with every Manifestation. They open Their arms to all. They shed the divine beneficence of Their Love and Glory upon all who will accept. But the purpose of this emanation is that those who follow may themselves become ablaze with the fire of that Love which is characteristic of the Kingdom.

It is a matter of individual growth. We must ourselves become kindled, radiant, radio-active. Through the intellect or heart or both we become aware of the Call of the Kingdom. But only through heroic struggles of the soul do we attain.

Glory be upon them that follow Glory—until they themselves become imbued with Glory.

"Nay, rather, the beloved of God and the maid-servants of the Merciful must manifest such attributes and ethical conduct as to embody and personify the Teachings of Baha'u'lláh. They must promulgate the Law of the Kingdom with deeds and not words. Thus may they become the quintessence of being, the signs of the Kingdom of God, standards of the Supreme Concourse. May ye be salutary water for the thirsty, an evidence of guidance for the seeker, protection and support for the helpless, a shelter and home for the wanderers, the treasury of the Kingdom for the poor, the source of hope and happiness for the disappointed, the remedy of the heart and soul for the ailing. May ye manifest the utmost of kindness to the human race; to weep with him who mourneth and to laugh with him who rejoiceth; sympathizing with the helpless; in commune with the wanderer; a friend to a friend and foe."—'Abdu'l-Bahá.

BAHA'U'LLAH

O Master of the earth and air!
With all retreats, Thou can'st not hide
From those who love Thee, they must there abide
Where'er Thou art, tho that be everywhere.

Great Spirit of the vast expanse!
Thy worlds are one broad road for men;
To those who seek and seek and seek again
There is no failure and no chance.

I see Thee where tall mountains lift
Their heads of granite capped with snow,
Or where pure rivers in the valley flow
That moving sea-ward seem to drift.

I hear Thee in the song of birds;
I see Thee where the grasses sway;
Where fields with golden grain are gay,
And in the lowing, happy herds.

There where rapt August heaves a sigh;
Where stern December calls and thrills;
Where tears with smiles sweet April fills,
And June with roses charms the eye.

In all the seasons, all the years
Thy love awaits the one who sees,
And even in the wind-swept trees
There's music for the one who hears.

I see Thee in the living soul
Of every erring brother man,
And one by one Thy power can
Add love's sweet leaven to the whole.

Where sunsets sink and stars arise
I see the promise of the dawn,
The day when darkness shall be gone
And light shall shine from all men's eyes!

When war, that leaves us stark and dumb,
The crime and scourge of mortal men,
Shall go, and not come back again,
Shall go—because the King has come!

—Charles Steele Davidson.

IS DISARMAMENT POSSIBLE?

All the peoples of the world are beginning to feel an opposition to the burden of heavy armaments and of militarism. The idea of the limitation of armaments has been broached, and, in fact, treated to a certain extent by International Conferences. It is plain, however, that the logical development of the idea of the limitation of armaments is toward the practical abolition of armaments, provided that all nations move simultaneously in this direction. It would be extremely unwise for any one nation to reduce its armaments to the vanishing point unless every other nation were doing the same thing.

Recently and perhaps of immeasurable significance is the close cooperation between the Prime Minister of England and the President of the United States in the matter of the reduction of naval armaments. The New York Times editorially comments on the enthusiasm with which this changed outlook for reduction of armaments has been received and states that, "the world is not mistaken in regard to the abolition of competitive naval building as full of immense and benign promise. It signifies a new mental attitude among all the nations; and it is the national mind which makes national policies. What Mr. Hoover and Mr. MacDonald have done is to approach their task in a businesslike way. They have agreed that if war is to be given up it is not good business to act as if all the time we had to be desperately getting ready for it."

The following statement of 'Abdu'l-Bahá, given in answer to inquiry by a prominent European concerning peace and war, makes very clear the way in which disarmament must safely come about.

DISARMAMENT PLAN OF 'ABDU'L-BAHA.

"By a general agreement all the governments of the world must disarm simultaneously. It will not do if one lays down its arms and the other refuses to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together the deadly weapons of human slaughter

"When we speak of Universal Peace, we mean that all the governments must change their fleets of battleships and dreadnaughts to a mighty fleet of merchant marine, plying the oceans of the world, uniting the distant shores and interweaving the commercial, intellectual and moral forces of mankind. But should England alone transform the character of her warships, she would be at the mercy of her enemies and would remain powerless and defenseless. The British Isles would unquestionably be threatened by a powerful, invading well-disciplined host. Hence, aside from any national prowess, the English people would be pushed into this weltering whirlpool of military and naval expenditures, and would be struggling to keep their heads above the seething water all around them, which, unless calmed down, would drown all of them, irrespective of any nationality.

"No, the question of disarmament must be put into practice by all the nations and not only by one or two. Consequently the advocates of peace must strive day and night so that the individuals of every country may become peace-loving, public opinion may gain a strong and permanent footing, and day by day the army of international peace be increased, complete disarmament be realized and the flag of universal conciliation be waving on the summit of the mountains of the earth. . . .

“Once the Parliament of Man is established and its constituent parts organized, the governments of the world having entered into a covenant of eternal friendship will have no need of keeping large standing armies and navies. A few battalions to preserve internal order, and an international police to keep the highways of the seas clear, are all that will be necessary. Then these huge sums will be diverted to other more useful channels, pauperism will disappear, knowledge will increase, the victories of peace will be sung by poets and bards, knowledge will improve the conditions . . . thus will the world of humanity become a mirror reflecting the virtues and attributes of the Kingdom of God.”

THE NATIONALITY OF HUMANITY

“His Holiness Bahá'u'lláh appeared in a country which was the center of prejudice. In that country were many different communities, religions, sects and denominations. All the animosities of past centuries existed among them. They were ready to kill each other. They considered the killing of others who did not agree with them in religious belief, an act of worship. His Holiness Bahá'u'lláh established such unity and agreement between these various communities that the greatest love and amity are now witnessed among them . . . through the power of heaven He has brought the east and the west together. Ere long we shall know that they have been cemented by the power of God. The oneness of the kingdom of humanity will supplant the banner of conquest and all communities of the earth will gather under its protection.

When the people of the future are asked “To which nationality do you belong?” the answer will be “To the nationality of humanity. I am living under the shadow of Bahá'u'lláh. I belong to the army of the ‘Most Great Peace’ ” . . . for all of them will be citizens of a universal nationality; the one family, the one country, the one world of humanity; and then these wars, hatreds and strifes will pass away.

“The body of the human world is sick. Its remedy and healing will be the oneness of the kingdom of humanity. Its life is the “Most Great Peace.” Its illumination and quickening is love. Its happiness is the attainment of spiritual perfections. It is my wish and hope that in the bounties and favors of Bahá'u'lláh we may find a new life, acquire a new power and attain to a wonderful and supreme source of energy so that the “Most Great Peace” of *divine intention* shall be established upon the foundations of the unity of the world of men with God.”

ABOVE THE MISTS

FLORENCE E. PINCHON

IN these great days the region of the possible has become bewilderingly enlarged. Upon the unchartered seas of the human mind brilliant souls are adventuring as never before. They are straining to view the invisible, touch the intangible, know the unknowable, daring to peep over the edge o' Beyond and greet the Unseen with a cheer!

Through one of the many avenues opening into the invisible, those engaged in scientific psychic research are busily trying to pierce a way. The war brought a wave of interest in all such matters, and particularly in a class of phenomena now popularly associated with the great Spiritualist Movement. And it is concerning a certain leader, and one might truly say, a "moving spirit" of a branch of this Society that the following experiences are briefly related.

Madame Esmé, dark-haired and of striking appearance, was a woman in whom mediumistic and psychic powers were highly developed. Besides being clairvoyant and clairaudient, she was a color sensitive, and could, under certain conditions, perceive color vibrations in auras. These she would try to paint and classify for the purposes of delineating character and diagnosing disease. However, married early in life to a medical doctor who possessed none of these gifts, her husband's scientific attitude towards all psychic phenomena had considerably influenced her

own, and assisted her in keeping her critical and discriminating faculties more awake than is usually the case with those who become absorbed in these fascinating subjective and supernormal states.

Her first contact with the Bahá'í Message came with a glimpse of 'Abdu'l-Bahá during His visit to Paris in 1911. Yet, at the time, she had been chiefly interested in the beautiful picture He presented, in the tones of His soft Persian, in those lovely radiations in which, to her astral sight, He stood haloed. And that was, apparently, all. But God's Word does not return unto Him void—even though there pass between the "many days." The soil in which the spiritual seed had fallen, though choked with the weeds of futile imaginations, phantasies, and self-deceptions, had the capacity to retain the living seed enfolded within the garden of the heart as a sweet and fragrant memory.

Then the winds of adversity began to blow. Madame Esme's only son was killed in the war. Her husband became estranged. Even her psychic powers suffered a certain eclipse. The loss of her son caused her, as it has done so many others, to seek the assurances that the Spiritualists offer by the belief that they can, when they so desire, communicate with the souls of their beloved dead, and receive direct answers to their eager and anxious questionings.

It was at this point that there

came into the hands of Madame Esmé a copy of "Hidden Words."* Although it contained much she did not understand, the power and beauty of these "pearls of wisdom" greatly impressed her. Memory stirred. The figure of One, as she had seen Him so long ago, clothed in light, rose before her. She sought an interview with the sender of the little book.

"'Abdu'l-Bahá has passed over has He not?" she enquired.

"Yes," replied the friend, "in November of 1921."

"Do you ever get communications from Him?"

"Of course," came the smiling reply.

"Indeed! Through what medium?" Madame eagerly demanded.

"Oh, no medium is necessary," explained her friend, "for 'Abdu'l-Bahá has 'spiritual speech and heavenly conversations,' and through the bounty of God, He addresses in spirit and in vision those who address Him. But naturally this can only be known to those from whose eyes the material veils (which may be both astral and mental) have been lifted; those who have, so to speak, 'tuned-in' to the spiritual broadcasting stations of the Supreme Concourse.

"When we have purified our thoughts and become, at any rate, to some extent, free from selfish desires, these messages can come to us without intermission. They are flashed to our minds and imprinted upon our hearts, as sure intuitions, joyous inspirations, feelings of comfort and encouragement, sometimes even in a wonderful dream or vision. For 'Abdu'l-Bahá,

not only when He delivered His Father's great Message on earth, but now that He has ascended, still speaks to us through the tongue of the spirit, and continues to help us to understand the manifold meanings of the sacred writings, and the deep mysteries of the New Kingdom."

"But," observed the Medium in evident disappointment, "have you no materializations, clairvoyant descriptions, automatic writings or trumpet voices?"

"We do not deny the reality of supernormal psychic faculties," replied the Bahá'í. "Bahá'u'lláh teaches that the worlds of the living and so-called dead are one. That all men whether, according to our way of speaking, they are 'alive' or 'dead' are parts of one organism, and that both worlds are intimately dependent one on the other.

"We believe, as you do, in the survival of personality, the persistence after death of the higher attributes of man, in a time of re-union with those whom we truly love; and that communion one with the other, far from being impossible or unnatural, is constant and inevitable. But such intercourse is spiritual and not phenomenal."

"Not phenomenal!" exclaimed Madame Esmé in dismay. "But what about my materializations?"

'Abdu'l-Bahá has explained that "the spirits of those that have passed on are freed from sense life, and do not use physical means. That which appears to be phenomenal intercourse has other explanations."

"What then is the force used in automatic writing?" she questioned.

"This power," replied the friend,

*A book of exhortations by Bahá'u'lláh.

"is neither heavenly nor spiritual; neither is it an influence from disembodied spirits. It is of the human mind, and is the result of magnetism within the self of the one doing the writing."

"I think I begin to see what you mean," returned Madame thoughtfully. "I do not really understand these faculties I am using. And perhaps, in the light of the radio, of radium and relativity, it is unwise to hold very definite conclusions, for any explanation is likely to fall short of the Truth."

HERE MADAME ESME glanced at the clock, and invited her guest to remain for a meeting which was just about to be held in her drawing-room that afternoon.

"Don't you think" asked one of the members as they took their places, "that we Spiritualists are doing a great work in helping to convince people of the reality of an after-life, and so giving them Faith?"

"Everything that rends asunder fleshly veils, and helps man to realize his eternal part is good," replied the Bahá'í, "but doesn't Faith consist in believing in that of which we can have no material proof? Isn't it rather a case of 'blessed are they who not having seen, yet believe?' "

What a strange meeting then took place!

They sat in a circle in semi-darkness, and after a hymn had been sung and soft music played, one of the company began to give descriptions of unhappy souls—"darken'd and cast out, solitary shadows wailing on the margin of non-entity"—who, still bound to earth by reason

of their sins, came to confess their woes and ask the assistance of the Circle for their release.

The very air of the room grew thick and oppressive!

"O God, prayed one in that circle, let Thy divine and purifying breeze blow through this assembly and quicken all souls on either side the Veil who are spiritually dead."

Then a curious thing happened. A sudden draught lifted the curtains, the forces began to fail, the shades melted away, the writings ceased. Someone complained of "unfavourable conditions." However, before the gathering broke up, their leader announced that her "Guide" had just "come through" and requested some prayers. Would the Bahá'í visitor offer one?

"I cannot pray for the earth-bound" said the friend gently, for we are told that there are none. Evil, you see, is not a positive thing; it is the lack or lesser degree of good. When souls that are not good die, they are spiritually dead, they go entirely away from this plane, and so cannot obsess or influence anyone.

"Those who have failed to develop, in this embryo world, any of those spiritual faculties which we need to possess in order to enter into the life beyond, are, in the next sphere, in the state as of a mineral compared with those who have striven to live unselfishly in the love of God. Yet as souls are never annihilated, but are in a state of endless evolution, our prayers can indeed bring light to those in darkness and uplift and strengthen those we love upon their upward way. For in prayer a mingling of condition takes place, whether we are

aware of it or not. It is not wise to seek for intercourse in order to gratify our curiosity, or even in order to obtain something for ourselves. The real communications are likely to come incidentally or in dreams, when the soul is lightly tethered to the body. But since the effect of earnest prayer is greater in the spiritual realms than here, it is our privilege and duty to seek to aid the departed thus."

So the curtains were thrown back, and the setting sun poured its glory into the room, as the beautiful Bahá'í prayers for the Dead were read.

Thus it came to pass that a remarkable transformation took place and the enthusiastic circle for the release of the "earth-bound" suffered a sea-change, into a friendly tea and gathering for the discussion of the radiant truths of the New Revelation. Though, of course, some of the members lost interest since there was no longer anything to excite or satisfy curiosity.

ONE AFTERNOON the question was raised:—"Since Bahá'u'lláh taught the hidden aspects of all things, and that there is a constant intercommunication between the seen and the unseen, why do not Bahá'ís endeavor to develop their psychic faculties?"

Then someone read 'Abdu'l-Bahá's answer:—

"To tamper with psychic forces while in this world interferes with the condition of the soul in the world to come. These forces are, of course, real, but are not destined to be in activity on this plane." And 'Abdu'l-Bahá's explanation of this phenomena is already being con-

firmed by scientific investigation.

To put it very simply and briefly—a certain white fluidic matter in the brain and around the nerve centres, such as the solar plexus, is, by psychic practices of development intensified. Increased sensitiveness is produced. Astral sight and hearing and other phenomena follow. This abnormal condition of the brain and nervous system, long continued, affects the health and the mind of those who pursue these methods of approach to the Unseen. This fluidic or sensitized nervous system, is possessed by materializing mediums. At seances this fine form of matter is drawn upon, strengthened by those present, imprinted by their mind images, and astonishing apparitions make their appearance. The powers used are, therefore, not spiritual ones, and are, at our present stage both of knowledge and understanding dangerous to our soul's highest interests.

It is wisest to let all such faculties unfold themselves naturally, as our souls become attuned to the higher vibrations of the spiritual life.

"The whole purpose of this matrix-life," said 'Abdu'l-Bahá, "is the coming forth into the world of Reality, where all these forces will be active, as they belong to that world."

"But what is Reality?" demanded one of those present.

"Reality," said the Bahá'í, "is pure spirit. It occupies no space, and assumes no form. Psychic mediums usually speak of the world of thought or of phantasy, and not of that of Reality. You remember the advice of Dionysius: 'Quaint

sounds and smells and lights, all is less than spirit-knowing, work not with these.'

"There are, of course, signs and experiences which accompany every stage in the soul's upward journey, but none of them rests in psychic phenomena, nor on the astral plane, nor in trance. Astral and mental images proclaim only the lower levels of consciousness, and often become embodied in such a way that simple-minded people believe that they have a reality. But 'these conceptions surge like the waves of the sea of imagination and pass away like idle dreams.' We know them for what they are, because they bear no fruit in our lives.

"The soul that is earnestly seeking God by means of meditation must press beyond all image-making into those 'pure spaces clothed with living beams,' where real spiritual understanding and divine union await it. For as Bergson observes: 'Behind the mental state lies a vast region of perceptions and correspondence which elude the image-making powers of the surface consciousness. The more transcendent the perception, the less of it will the image contrive to represent.' It will be a state of profound feeling and pure knowing."

"But the difficulty is," declared Madame Elsmé, "to distinguish between those promptings and ideas that are spiritual and therefore helpful, and those that are vain imaginations."

"Don't you think," suggested her friend, "that this is a matter, as with everything else, of experience, self-discipline, and sincere striving for the purification of heart and mind?"

'Abdu'l-Bahá said:

"Man's power of thought consists of two kinds, one kind is true, when it agrees with a determined truth. Such conceptions find realization in the exterior world, such are accurate opinions, correct theories, and scientific discoveries and inventions. The other kind is made up of vain thoughts—from such there is no fruit."

"And dreams" — questioned another—"does 'Abdu'l-Bahá give any guidance concerning these?"

"Ah!" said the Bahá'í, "the life of the soul in the land of Dreams is a subject so full of mystery and fascination, you would do well to study the subject scientifically, side by side with the clear and beautiful teachings of 'Abdu'l-Bahá.

"There are, of course, such a great variety of dreams. There are those which arise mainly from physical causes, and those which are chiefly composed of our thoughts dressed up and dramatized for us on the inner planes. The marvelous and plastic subconscious can be made to obey the dictates of the will, and yield up the results of its ceaseless labors during our hours of sleep—the 'Brownies' as R. L. Stevenson used to call its workings.

"Other dreams there are which are truly messages from spiritual realms, and from loved ones—telepathic communications—a few of which are flashed over into the waking consciousness.

"Many Bahá'ís can tell of lovely visions they have caught of 'Abdu'l-Bahá, just before they entered into the new spiritual consciousness of the Abha Revelation. The symbols in which these dreams come to us sometimes need to be interpreted,

since they come colored, more or less, by the impurities of the mirrors through which they are reflected.

"Then there are the visions such as have come to selfless souls, to saints and seers all through the ages. These are indeed spiritual discoveries and 'are as a divine key wherewith to unlock the door of facts in the outer world.'

"In this great Day it is becoming more possible for the human mind, according to the purity of the heart, to reflect a clear vision of Realities. 'This meeting,' said 'Abdu'l-Bahá 'is of divine ordination and is a glad-tidings unto the world of mankind.'

"We are also told of a test to apply to these experiences. 'Whenever thou beholdest that the heart is rejoiced, the eye and the insight are illumined . . . and the spirit is soaring heavenward with joy, know of a certainty that the tablet (spiritual communication) hath reached thee.'

"And again, 'When thou desirest and yearnest for meeting in the world of vision, at the time when thou art in perfect fragrance and spirituality, wash thy hands and face, clothe thyself in clean robes, turn toward the court of the Peerless One, offer prayer to Him, and lay thy head upon thy pillow. When sleep cometh, *the doors of revelation shall be opened* and all thy desires shall become revealed.' "

TIME PASSED. Then one day, the Bahá'í, who had been traveling, received a summons to the bedside of Madame Esmé, in a nursing home. Concerning this visit the friend afterwards wrote:—

"I scarcely knew the once handsome face it was so pale and drawn. She smiled at my grieved surprise. 'I'm certainly an earth-bound body now,' she greeted me, 'but, thank God, my soul will not be.' She mentioned a dread disease. 'There can be no recovery,' she said, 'but after the first shock I found myself quite resigned, and when there is no pain, even happy. For I am learning how 'to distill sugar and honey from the bitter poison of suffering' and to grow my feeble wings for flight into the new Kingdom.'

After a moment she observed: "Reality—it is like a shining highway after the misleading by-paths I pursued so long—too long for my health, as I see so plainly now. But the mists are clearing, soon I shall know—the Truth. Will you please say our 'garden of happiness' prayer?" Softly I repeated the prayer for the departed which had become so precious to us both, with its closing and ascending note of joy and glorious fulfilment:—

. . . "Cause them to enter the garden of happiness, cleanse them with the most pure water, and grant them to behold Thy Splendors on the Loftiest Mount."

"My heart is united with thee even though my body is in a distant land, for verily neither long distance nor immense remoteness can prevent the union between hearts, because the clear hearts are in reality assembled in union in the Kingdom of God, while bodies are dispersed in the east and west of the earth. This dispersion cannot stop the affinity and cannot veil the eye of the soul from seeing in all directions."

'Abdu'l-Bahá.

COMMUNICATION WITH THE OTHER WORLD

COMPILED FROM THE TEACHINGS OF 'ABDU'L-BAHA

SPIRITUAL discoveries are of two kinds: one kind is of the imagination, and is only the assertion of a few people; the other kind resembles inspiration, and this is real—such are the revelations of Isaiah, of Jeremiah, and of St. John, which are real.

Reflect that man's power of thought consists of two kinds. One kind is true, when it agrees with a determined truth. Such conceptions find realization in the exterior world; such are accurate opinions, correct theories, scientific discoveries, and inventions.

The other kind of conceptions is made up of vain thoughts and useless ideas which yield neither fruit nor result, and which have no reality; no, they surge like the waves of the sea of imaginations, and they pass away like idle dreams.

In the same way, there are two sorts of spiritual discoveries. One is the Revelations of the Prophets, and the spiritual discoveries of the elect. The visions of the Prophets are not dreams; no, they are spiritual discoveries and have reality. They say, for example, 'I saw a person in a certain form, and I said such a thing, and he gave such an answer.' This vision is in the world of wakefulness, and not in that of sleep. Nay, it is a spiritual discovery which is expressed as if it were the appearance of a vision.

The other kind of spiritual discoveries is made up of pure imaginations; but these imaginations become embodied in such a way that many simple-hearted people believe

that they have a reality. That which proves it clearly is that from this controlling of spirits no result or fruit has ever been produced; no, they are but narratives and stories

Among spiritual souls there are spiritual understandings, discoveries, a communion which is purified from imagination and fancy, an association which is sanctified from time and place. So it is written in the Gospel that on Mount Tabor, Moses and Elias came to Christ, and it is evident that this was not a material meeting. It was a spiritual condition, which is expressed as a physical meeting.

The other sort of converse, presence, and communications of spirits, is but imagination and fancy which only appears to have reality.

The mind and the thought of man sometimes discover truths, and from this thought and discovery signs and results are produced. This thought has a foundation; but many things come to the mind of man which are like the waves of the sea of imaginations,—they have no fruit, and no result comes from them. In the same way man sees in the world of sleep a vision which becomes exactly realized; at another time he sees a dream which has absolutely no result.

What we mean is that this state, which we call the converse and communications of spirits, is of two kinds: one is simply imaginary, and the other is like the visions which are mentioned in the Holy Book, such as the revelations of St. John

and Isaiah, and the meeting of Christ with Moses and Elias. These are real, and produce wonderful effects in the minds and thoughts of men, and cause their hearts to be attracted. — (Answered Questions, p. 291.)

SPIRIT CANNOT BE perceived by the material senses of the physical body, excepting as it is expressed in outward signs and works. The human body is visible, the soul is invisible. It is the soul nevertheless that directs a man's faculties, that governs his humanity.

The soul has two main faculties. (a) As outer circumstances are communicated to the soul by the eyes, ears, and brain of a man, so does the soul communicate its desires and purposes through the brain to the hands and tongue of the physical body, thereby expressing itself. The Spirit in the soul is the very essence of Life. (b) the second faculty of the soul expresses itself in the world of vision, where the soul, inhabited by the spirit, has its being and functions without the help of the material bodily senses. There, in the realm of vision, the soul sees without the help of the physical eye, hears without the aid of the physical ear, and travels without dependence upon physical motion. It is, therefore, clear that the spirit in the soul of man can function through the physical body by using the organs of the ordinary senses, and that it is able also to live and act without their aid in the world of vision. This proves without a doubt the superiority of the soul of man over his body, the superiority of Spirit over matter.—

(The Wisdom of 'Abdu'l-Bahá, Talks in Paris, p. 80.)

QUESTION: ARE THERE "earth-bound" souls who try to have and do have an influence over people, sometimes taking entire possession of their wills? 'Abdu'l-Bahá answered: "There are no earth-bound souls. When the souls that are not good die they go entirely away from this earth and so cannot influence anyone. They are spiritually dead. Their thoughts can have influence only while they are alive on the earth. Caiaphas had great influence during his life, but as soon as he died his influence ceased. It was of this kind that Christ said, 'Let the dead bury their dead.' But the good souls are given eternal life and sometimes God permits their thoughts to reach the earth to help the people."—(Daily Lessons at 'Akká, p. 41).

REGARDING THE MATERIALIZATION of spirits through mediums: A person finding himself in a state of trance, or unconsciousness, is like one who sleeps; whatever he feels and sees he imagines to be matter and of material things, but in reality they are wholly immaterial....

There is a wonderful power and strength which belongs to the human spirit, but it must receive confirmation from the Holy Spirit. The rest of which you hear is superstition. But if it is aided by the Bounty of the Holy Spirit, it will show great power, it will discover realities, and it will be informed of the mysteries. Direct all the attention to the Holy Spirit, and call the attention of every soul to it.

Then will you see wonderful signs. . . . Outside of the Bounty of the Holy Spirit all that thou hearest concerning mesmerism or trumpet communications from the dead are sheer imagination. — (Tablets to Mrs. Ella Goodall Cooper)

THE QUESTION WAS ASKED if it were possible to establish communication with the dead, and whether it was wise or advisable to attend seances, or to engage in table-turning, spirit-rapping, etc.

'Abdu'l-Bahá said these rappings etc., were all material things, and of the body. What is needed is to rise above the material to the realms of the purely Spiritual. Table-turning and such like, were material, a natural result, and not spiritual.

But it was possible to communi-

cate with the dead through the condition of the character and the heart.—(The Wisdom of 'Abdu'l-Bahá, Talks in London, p. 68).

WHEN MAN'S SOUL is rarified and cleansed spiritual links are set up and from these bonds heartfelt sensations are produced. The human heart resembles a mirror. When this is purified hearts are attuned and reflect one another, and thus spiritual emotions spring up. This is like unto the world of dreams, when man is detached from tangible matter and experiences spiritual activities. What amazing laws operate and what remarkable discoveries are made and it may even be that detailed communications are registered.'—(Star of the West, Vol. 14, p. 210).

THE BAHÁ'Í TEMPLE—ITS PURPOSE AND NEED

CORINNE TRUE

The following is part of an address delivered by Mrs. True in the Foundation Hall of the Temple which the Bahá'ís are building at Wilmette, suburb of Chicago, Ill.

IS it a fact that the Bahá'ís of America are simply adding one more to the number of houses of worship, commonly known as churches? Is it another sect or cult that is ingrafting itself on the American soil? If it is not just the above—after all is said and done—then what are we aiming to accomplish that is different, distinctive?

The Founder of the Bahá'í Religion—Bahá'u'lláh—teaches that the *oneness of mankind* is greater than equality. His two cardinal princi-

ples are The Oneness of Human-kind and The Oneness of the Religions God has given to man for his training. This is a teaching distinguishing Bahá'í Temples. The followers of Bahá'u'lláh are building this Temple.

In the term *oneness* is implied one common spirit vitalizing the whole, as for instance, the human body. All its organs and members are vitalized by one spirit, one ego; they are directly under its command; the will of that one spirit

vitalizing the whole body causes mutual cooperation and an interchange of susceptibilities and sensations. So sensitively organized is this body that if the tip of the little finger should contact with an electric battery, the entire body receives a shock. See the very close connection in the human body: fever in the lungs is detected by the flush of the cheeks, and the hidden diseases of the internal organs are detected by the appearance of the eyes, and other ailments are discovered by the beats of the pulse.

When the nations of the whole world can be aroused to the vital meaning of this "*Oneness of Mankind*," recognizing the very close connection between them all; nay rather, becoming conscious that they are parts, vital organs of the one body politic—humankind, then they will cease to consider themselves separate and distinct, calling themselves the European nations, or the Asiatic nations, or the American nations. They will come to realize that what is for the good of the whole, necessarily upbuilds all the parts. World affairs will take on a new aspect, and the entire world will be reorganized to harmonize with Reality—namely that mankind is one, each nation being an integral part of this oneness or whole. Then we will fully realize that oppression

of one part or another reacts on our very own selves. We can discern clearly, therefore, how much more vital is the teaching of the *oneness of mankind* than that of the *equality of mankind*.

Such Centers as the Bahá'í Temple typifies, will be great focal centers for electrifying mankind with the knowledge and importance of conforming to this *oneness*. Bahá'u'lláh says, "Glory is not for him who loves his country, but rather glory is for him who loves his kind—humanity."

Are such Teachings as the aforementioned taught in any of our institutions? Does this not prove that the Bahá'ís are raising up in the midst of mankind institutions that will teach men to do away with war and all the destructive competitions.

When the Teachings of Bahá'u'lláh are more widely spread, understood and accepted—the principle of *oneness* being one of the most fundamental in this religion—the vision of mankind will be clarified through the Power of the Holy Spirit, and the great lesson will have been learned that injury to and oppression of our fellow human beings means injury to ourselves. And this will make for Universal Peace.

In answer to many questions about the Temple and its accessories, 'Abdu'l-Bahá replied:

"When these institutions, college, hospital, hospice and establishments for the incurable, university for the study of higher sciences and giving post-graduate courses, and other philanthropic buildings, are built, its doors will be opened to all the nations and religions. There will be absolutely no line of demarcation drawn. Its charities will be dispensed irrespective of color or race. Its gates will be flung wide open to mankind; prejudice toward none, love for all. The central building will be devoted to the purpose of prayer and worship. Thus far, for the first time religion will become harmonized with science, and science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity. In this way the people will be lifted out of the quagmires of slothfulness and bigotry."

THE BAHA'I MOVEMENT IN GERMAN UNIVERSITIES

MARTHA L. ROOT

Miss Root, journalist and world traveler in behalf of the Bahá'i Movement, gives us here an account of her remarkable experience among some of the leading universities of Germany, where she found great leaders of thought—especially in the Departments of Oriental Languages and Philosophy—deeply appreciative of the teachings and lives of Bahá'u'lláh and 'Abdu'l-Bahá. Probably in no other country in the world would such liberality of thought be found in the great traditional universities. The second and concluding article will appear in the October number of this magazine.

WHEN are great German scholars comparable to Count Gobineau, of France, Baron Rosen of Russia, and Professor Edward G. Browne of England—going into the Near East and Persia to bring back more truths of illuminating Bahá'i history, and who among these wonderful scholars of the German Republic will translate the works of Bahá'u'lláh and 'Abdu'l-Bahá from the Persian and Arabic languages directly into classic German? Some of them will surely do it, for no people in the world are greater seekers for truth than are the Germans. No nation is buying so many books on all religious modern thought today, as is this commonwealth. No people work more indefatigably, for to them no labor is too strenuous, no hours too long to devote to search and research, and what they discover and prove, they send forth to the farthest shore washed by the farthest sea.

The writer, in her travels to Northern lands, saw how the religious thought of Germany has influenced Finland, Sweden, Norway and Denmark. How many statues of early disciples bear German names! Later when Martin Luther thundered his reformation, apostles of Luther took his teachings to Scandinavia and the fruits are the State churches in those strong

Northern countries, where this summer an International Congress of Lutheran churches is being held.

Therefore, to visit most of the universities of Germany and to lecture on "The Bahá'i Movement" in many of these leading institutions, and to speak with the Professors, some of whom make a profound study of Bahá'u'lláh's Teachings, was an extraordinary privilege.

Let the fliers explore the air and race over the seas, but to see a universal religion developing before our very eyes and in the same period when we can prove all statements, and when we see a few rulers, some great scholars and statesmen, and millions of other people stand in their places and do their part to usher in a new spiritual civilization, this is charting the spiritual seas for the next ten or twenty centuries.

The Bahá'i Movement, too, has great need for true and unprejudiced scholars who will study the Movement and give it a deep and scholarly presentation. Some of the Orientalists who know Persian and Arabic well and are versed in eastern religious movements and who have attained renown for their famed translations in kindred subjects, will find that the words of Bahá'u'lláh have a wonderful creative influence especially when they

are read in the original Persian and Arabic.

FAIR LEIPZIG UNIVERSITY, with its seven thousand students, has a Professor who is making a most careful study of the Bahá'í Teachings. He is Geheimer Hofrat Professor Dr. August Fischer, Professor of Oriental Philology, Director of the Semitic Institute of the University and President of the Leipzig Branch of the world-famous German Oriental Society. A number of distinguished Americans are members of this great Oriental Society, and students from the United States chose the Leipzig Oriental Seminary for their studies of Semitic and Islamic languages.

Professor Fischer has given lectures on the Bahá'í Teachings in Leipzig University. He is a deep thinker, a brilliant and eloquent speaker. When the writer lectured in this university in June, Professor Fischer gave an introduction outlining the history of the movement in a very friendly way. He told also of the first appearance of the Bahá'í Movement in Germany, and from the Hamburg Oriental revue, "Der Islam," he read the following paragraphs from a Tablet of 'Abdu'l-Bahá to a German clergyman. Historically it will interest you:

"Your letter has arrived and I have read it. You ask about the creed of 'Abdu'l-Bahá. My creed is the unity of all human beings which means that the whole human race is God's fold and God is the Good Shepherd. All people, whatsoever religion or creed they may have, belong to this fold. We oppose no religion whatever, but we call upon them all to join in the union of the human race. But all men must

drink of the well of the Teachings of Bahá'u'lláh so that war and struggles and quarrels and differences may cease. The whole human race is similar to birds of different colors and qualities, but they must unite and quench their thirst at this well and this well contains the Teachings of Hazreti Bahá'u'lláh. They are: (1) The search for truth. (2) The union of the human race. (3) Religion must create love and unity if it does not do so it is useless. (4) Religion must be in agreement with science. (5) Fanaticism in religion, in cult, in race and in nationalism destroys the whole construction of the human race. All men belong to the fold of God, are one race and the earth is one home. (6) Man must free himself from the belief in any authority and keep only to the principles of the religion of God. (7) The unity of language. One language must be chosen or a new one found to be the universal language, so that misunderstandings between religions, races and nations may cease. Furthermore, equal rights for men and women; furthermore, science and knowledge for every one; furthermore, cooperation of all religions and nations; furthermore, right and justice; furthermore, political unity and other principles. All men must drink of this well, then the flag of the unity of the human race can be hoisted.

The heavenly teachings of Hazreti Bahá'u'lláh belong to the world of ethics and attack no religion whatsoever. The Teachings are spiritual, heavenly, give freedom of conscience, they are light and save man from the dust of darkness, they are the breath of the Holy Spirit of everlasting life, of truth, and they



Dr. August Fischer of Leipzig University.

make the world bright.

Greetings and praise!

'Abdu'l-Bahá Abbas.

Haifa Dec. 6th 1919."

Several Orientalists and theologians took part in the discussion which followed this lecture in Leipzig University. One young man present was writing his thesis, for his degree, on "The Progress of the Bahá'í Movement in Europe."

Invited to the home of Professor Fischer, the writer saw his magazine "Islamic," an important European review with excellent articles. He spoke of the German Oriental Society and it is an interesting coincidence that it was founded at almost the same time that the Báb declared His mission. Its library is now at Halle, and from there religious and cultural books in all Oriental languages are loaned and sent to Orientalists throughout the world. Mr. Hippolyte Dreyfus'

French translations of Bahá'u-'lláh's works are much sought from this library and in all German universities they are well known.

FRANKFURT-AM-MAIN University has also a Professor who has studied deeply the history and Teachings of the Báb and Bahá'u-'lláh. Professor Joseph Horovitz, Professor of Semitic languages and Islamic civilization, has not only studied the Cause, but three years ago, on his way to Jerusalem, he went by way of Haifa and called upon Shoghi Effendi. He asked the Guardian of the Bahá'í Cause this question: "If people wish to join the Bahá'í movement, are they expected to leave their own religion to unite with this?" He said he was very pleased with Shoghi Effendi's clear statement that one could stay in his own church and still be a Bahá'í.

Perhaps before telling you, O readers, what Professor Horovitz has said about these Teachings in a little conversation we had the day before the lecture in the university in June, it would be well to say that he, in addition to being Professor of Semitic languages and Islamic civilization in Frankfurt University, and Director of the Oriental Seminary there, is also a member of the Board of Governors of the Hebrew University in Jerusalem. He organized the latter and has been there twice and may continue to go at intervals. He knows the East very well, too, for he was during eight years Professor of Arabic in the Muhammadan Anglo-Oriental College in Aligarh, United Provinces of India. It is the greatest educational institution of Muhammadans in India and has in the meantime been transformed into the

“Moslim University” of India.

He kindly loaned me a copy of the new edition of Professor Edward G. Browne's book, "A Year Amongst the Persians," which tells a good deal about the Bábis and Bahá'is. Professor Horovitz was a friend of Professor Browne. Then we spoke together about Bahá'u'lláh and he said: "Bahá'u'lláh's plan for bringing religions together is excellent. But I see just one difficulty in the Bahá'í claims for European scholars. It is this question of Revealed Books. The Professor says many are not believers in any Revealed Book in the literal sense. Average people are more likely to believe in the "Book" if it came thousands of years ago, but if it comes now, this is something that it is hard for Europeans to assimilate."

Continuing he said: "In Bahá'u'lláh's day, His followers claim he was a Revealer. Whatever high opinion one may have of His extraordinary Writings, one can hardly admit they are the Word of God." Professor Horovitz then mentioned the German who wrote about the Bahá'í Movement in Wurttemberg, Dr. Hermann Roemer, whose book is "Die Babi Behá'í." He says the latter gives the history principally from a missionary's view, and Mr. Roemer has asserted one could not get around the fact that Bahá'is believe in this Revelation of Godhead as a cardinal point, Professor Horovitz said, "And this is the point where attacks would come. One could not attack the Teachings, they are very sound, very high."

The writer said to him, "What would you call it, this that Buddha received under the bo-tree? What would you name this that Moses received from the burning bush

and the Tablets of Stone, those commandments which to this day are standard? What did Muhammad receive when He heard the voice of the Angel Gabriel say, 'Stop! Thou art the Prophet of the Lord!' If one receives a Truth, a Word of God, what would we call it today?"

He replied: "Instead of saying it is inspired and the Word of God, intellectuals would give it as the result of Bahá'u'lláh's thinking. In a noble sense, divine things come to one who is pure in his thinking."

'Abdu'l-Bahá, son of Bahá'u'lláh, in speaking on this same point once explained, "The Bahá'is believe that the incarnation of the Word of God, meaning the changing of the nature of Divinity into humanity and the transformation of the Infinite into the finite, can never be. But they believe that the Báb and Bahá'u'lláh are Manifestations of a Universal Order in the world of humanity. It is clear that the eternal can never be transient, neither the transient eternal. Transformation of nature is impossible. Perfect Man, the Manifestation, is like a clear mirror in which the Sun of Reality is apparent and evident, reflected in its endless bounties."

Granted that this source of the Báb's and Bahá'u'lláh's great Teachings are hard to be believed, then lay that question on the table for a moment. 'Abdu'l-Bahá said: When you speak, speak as I spoke in America, speak on the principles. Then people will begin to ask themselves, "was Bahá'u'lláh a Prophet?" This point was illustrated, for when the writer lectured in Halle University, a group of five eager students came to the platform later and inquired: "Was Bahá'u'lláh a scholar? Had he studied in many schools or was his knowl-

edge innate? Do you really think he could have been a *Prophet*?"

Professor Horovitz, as well as some other great Orientalists, may not care for the old doctrines about Imams and special Manifestations of Godhead, but he has a very high opinion of the humanitarian teachings and the spirit of religious toleration in Bahá'u'lláh's principles. His belief is that people who are living up to the highest ideals in their own religion, agree as to essentials found in all other religions. Differences lie only in the dogmas and rituals.

Personally he thinks there is a great deal to be said for people holding to the forms of worship and life in which they have been brought up. "There is something strengthening in this," he says, "but they must never go so far as to say that others are not right. One religion may be as good as another if one holds to its spirit."

"People who are really religious understand one another," he thinks. A saint in one religion is often looked upon as a saint by people of other faiths. "How often," said Professor Horovitz, "in the East does one see people bow in reverence at the tomb of a saint, even though the latter be not of their belief, for they have a feeling that God must be somewhere near where a holy man is laid to rest."

Professor Horovitz spoke very highly of the Bahá'í Teachings and their effectiveness for twentieth century needs. Commenting upon Professor Browne's book and Dr. Roemer's account that a few Bahá'ís have not "lived" these Teachings, the writer said that because this is a universal religion, every type of person comes into it, they *evolve* to higher spirituality.

No one is perfect in a day in any religion. Then Professor Horovitz gave the following as his opinion: "One cannot judge of the spirit of Bahá'ism or of any other religion by whether all people live up to it. That is not the test of religion. The tests are: what are the highest ideals accepted by the community? One can run down any religion or any nation by criticising what a few do, but one must consider the ideals. Those who try to keep these high ideals are good. In the east and in the west I have found people for whom I had great respect among the Jews, the Christians, the Hindus, the Muhammadans and the Bahá'ís."

If people could get away from Names and seek the essence of Truth, all World Teachers have taught the same, each according to the capacity of the people in His epoch. The terms, "Manifestation," "Prophet," "Revealed Word," may be variously defined by different religionists and even by non-religionists, but let them stand the test, do they confer upon humanity a moral, spiritual education universal in scope? The sun by any name one may call it, pours forth its light and life and heat; if it doesn't, then it is not a sun!

WHEN LECTURING in Hamburg University, in the Oriental Seminary, Professor Strohtmann, Professor of Islamic Cultures and Languages and present editor of "Der Islam"—and he is a very ardent Christian—said: "The Bahá'í Movement is good, it teaches Christians how they ought to live the life of Christ." That indeed was a very high compliment and it is what Bahá'u'lláh came to do. Bahá'u'lláh taught that it is the Christ

Spirit in all religions, therefore "one must consort with all religions with joy and fragrance."

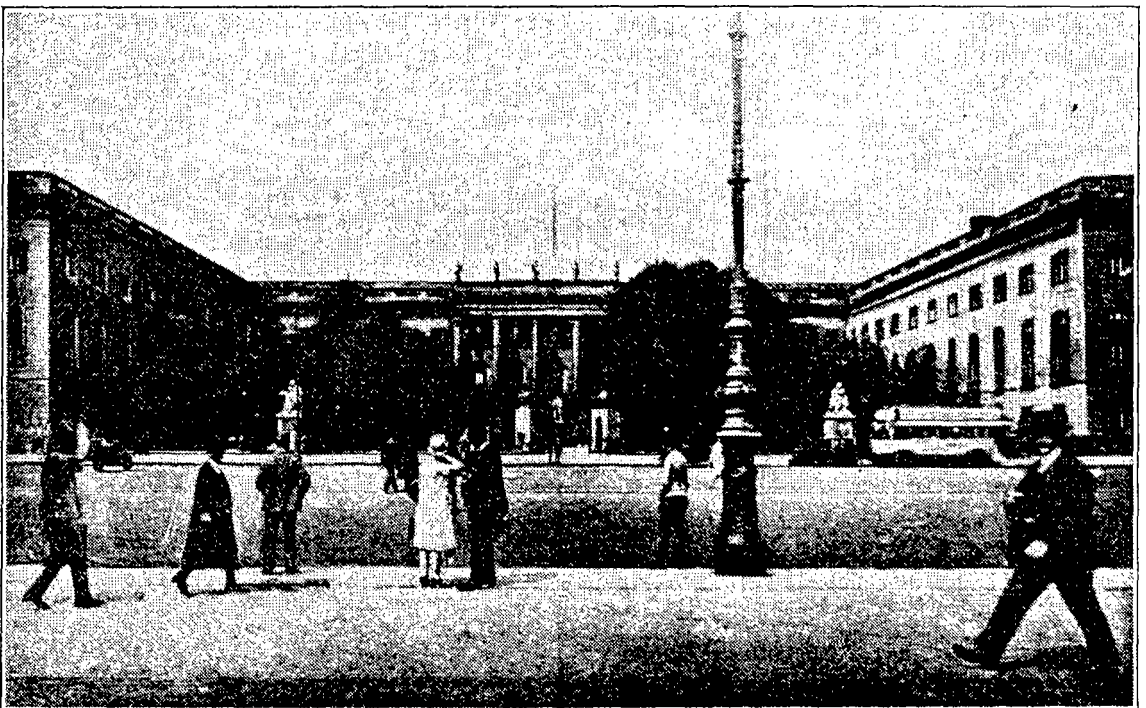
Dr. Hermann Grossmann of Hamburg and Wandsbek, a young man who was present at this lecture, heard of the Bahá'í Teachings seven years ago when he was studying in Leipzig University, and now he is Editor of three Bahá'í magazines: "La Nova Tago," an Esperanto review; "Das Rosengartlen," a German magazine for children; and another magazine for boys and girls.

ONE VERY FINE Professor in one splendid university had not heard much about the Bahá'í Teachings when the writer called upon him to ask about giving a lecture. He listened intently, but suddenly said: "Let me tell you something Miss Root, you are wasting your time in Germany. Europeans would never accept such a Teaching."

He was so sincere, so noble! But later this Professor and his friends arranged a large lecture in their

university and they sat in the front row. Other conversations followed and the visit to that beautiful university and the wonderful spirit of this Professor and his colleagues stand out as one of the highest lights in true German culture and good will. It shows you too, O reader, how open-minded the German scholar is to investigate truth.

BERLIN UNIVERSITY with its twelve thousand students is the largest university in Germany and it is situated just next to the Staatsbibliothek, the second largest library in the world. The British Museum is first, but the Staatsbibliothek is second in the library world. In all the university lectures the writer had an exhibition of Bahá'í books in different languages. Professor G. Weil and Dr. Gottschalk of the Staatsbibliothek were interested in this exhibit which they saw at the lecture in Berlin University, on February twenty-eight. They asked the writer's permission to take the exhibit to the Staatsbibliothek for



The University of Berlin with an attendance of twelve thousand students.



Dr. Franz Babinger of The University of Berlin.

three days to look it over. They did this and afterwards ordered from different publishers a copy of each book in every language which they do not already possess. They have a fine collection of Persian and Arabic Bahá'í manuscripts, and it is their intention to make the collection of Bahá'í books as complete as possible. Professor Weil said that when he went to Palestine last spring he had sought 'Abdu'l-Bahá's garden in Haifa and walked up and down in it for an hour enjoying its beauty and thinking of the progress of the Bahá'í Teachings.

Professor Dr. Mittwoch, Director of the Seminary for Oriental Languages, had arranged the Berlin University lecture. He presided and gave an excellent introduction. Professor Dr. Kampffmeyer, Professor of Arabic Language also

spoke most interestingly. Professor, Dr. Franz Babinger of this university is bringing out the third edition of "Vorlesungen uber den Islam" ("Lectures on Islam") written by the late great Orientalist, Professor Goldziher of Budapest who personally knew 'Abdu'l-Bahá and had written about the Bahá'í Movement in this book. Prof. Dr. Babinger is adding twenty pages to include recent Bahá'í history and is giving the lists of books in different languages.

A cousin of Prof. Dr. Babinger is Dr. Oscar Niedermayer, the explorer, who has written about Persia and Afghanistan. In one of his writings he tells about the meeting with 'Abdu'l-Bahá. The writer had hoped that Dr. von Niedermayer, who at that time was passing from Moscow to Munich, would stop over a day in Berlin and at this lecture say a few words about his visit with 'Abdu'l-Bahá, but he did not have the time.

Some professors in Berlin University have written about the Bahá'í Movement in books and in encyclopaedias. A number of Professors have lectured on the Bahá'í Teachings, and the Bahá'í Cause is well known there. 'Abdu'l-Bahá's picture is hanging in one of the halls of Berlin University, the writer hears, and from other universities come letters saying: "We thank you for the photograph of 'Abdu'l-Bahá. We have framed it and put it in our seminary so that our members may enjoy it too." Six universities have expressed the wish to use one of Bahá'u'lláh's Arabic works for a textbook in seminar reading next year.

(To be continued)

EDUCATIONAL EQUILIBRIUM

PROFESSOR N. F. WARD

The author, Assistant Professor of Mechanical Engineering at the University of California at Berkeley, has for years been deeply interested in the work of University Cosmopolitan Clubs, and is now National Vice President of the sixth district, comprising California, Nevada, Arizona and New Mexico.

FORMAL education today offers so many prizes which promise fame and renown, even though a few "hand bargains" must be included in the dealings with other men. Yet there comes a day when such fame passes with death.

How resplendent are the souls who live the life of service and of radiant acquiescence! They radiate the splendor of God-given qualities here, and in memory after passing.

That such a contrast exists may be traceable to methods and psychology of modern education, which seek to produce and prevent changes in human beings with little or no emphasis upon man's conduct with his fellows except in a legal way. Thus man, through exercise of his free will, has neutralized the efforts of the true Educators—the Prophets—who have endeavored to bring man to the complete realization of his station.

Just as modern education utilizes the teacher to bring knowledge of the facts of existence to growing humanity, so God, the Creator, through His Prophets sends instructions by which men may prosper and advance in the material and divine realms. The position of these Prophets as Mirrors of the Life-giving rays of God, the Spiritual Suns in every dispensation for the world of humanity—is testified to by men and events from the beginning of recorded history. They ministered to all forms of

existence—mineral, vegetable, animal and human, through laws which preserved order and brought man and the working of his mind to the apex of creation wherein he has been able to utilize all of these forms by expressing them in arts and crafts, comforts and sciences. These Chosen Ones of God have taught the education of humanity as quite essential to the success of the whole divine plan.

Formal education in colleges and universities as set up by man concerns itself with material and human education. Material education has to do with progress in the development of the body. Human education as administered by man deals with social sciences, applied sciences, knowledge of government, administration, research, invention, and discovery of physical laws.

That man's education be complete requires a third and essential training namely, spiritual. The elements of spiritual education exist today only to a limited degree as separate educational entities in which the knowledge is particularized and somewhat removed from the actual necessities of life. However, it is the beginning that needs encouragement, for, as 'Abdu'l-Bahá says, "Divine Education is that of the Kingdom of God; it consists in acquiring divine perfections, and this is true education. For in this estate man becomes the center of divine appearances, the manifestation of

the words, 'Let us make man in our image and after our likeness.' This is the supreme goal of the world of humanity."

The Bahá is, as followers of the Prophet Bahá'u'lláh, are taught to appreciate the significance of all the Prophets who truly educated mankind, each one of these Divine Messengers presenting His teaching in the form best adapted for the age and the people to whom He came. When everyone, unfettered by prejudice or intolerance, investigates the reality of these Prophets, their place in history as human, material, and Divine Educators, will become evident. The civilization of Zoroaster, Moses, Buddha, Christ, and Muhammad, are existent today although quite beclouded by man's interpretations and practices. Yet the Station of these Prophets who assumed the education of ages of men without man's assistance, attained a greater permanency than the empires that failed to heed their simple teachings. "The Holy, Divine Manifestations are unique and peerless. They are the archetypes of celestial virtues in their own age and cycle. They stand on the summit of the Mount of Vision and they foreshadow the perfections of evolving humanity."—('Abdu'l-Bahá).

The reflection of the divine intelligence of these Prophets in the minds and souls and spirits of men like, for instance, the illuminati of ancient Persia, Solomon, Copernicus, Plato, Socrates, Paul, Harvey, Martin Luther, James Watt, Thomas Edison, and others, have transformed the darkness into light. These are evidences which have

baffled the minds of educators and scientists, but are revealed more specifically in this day by the Prophet Bahá'u'lláh.

In His "Words of Wisdom," Bahá'u'lláh teaches that—

"The Sun of Truth is the Word of God, upon which depends the training of the people of the country of thought. It is the Spirit of Reality and the Water of Life. All things owe their existence to it. Its manifestation is ever according to the capacity and coloring of the mirror through which it may reflect. For example: Its light, when cast on the mirrors of the wise, gives expression to wisdom; when reflected from the minds of artists, it produces manifestations of new and beautiful arts; when it shines through the minds of students, it reveals knowledge and unfolds mysteries.

"All things of the world arise through man and are manifest in him, through whom they find life and development; and man is dependent for his spiritual existence upon the Sun of the Word of God. The Word is the Fire of God, which, glowing in the hearts of people burns away all things that are not of God. The minds of the lovers are ever aflame with this fire. It is the essence of water, which has manifested itself in the form of fire. Outwardly it is the burning fire, while inwardly it is calm light. This is the water that gives life to all things.

"We beg of God that we may partake of this life-giving Water of Heaven and quaff from the spiritual chalice of rest, and thus be free from all that tends to withhold us from approaching His love.

Glory be upon the people of Glory.”

To arrive at and maintain our educational equilibrium we must, therefore heed the instructions of the Divine Prophets who are the first Educators. According to the teachings of 'Abdu'l-Bahá, “The Prophets are sent to educate the innate quality in humanity. They

are like gardeners who sow the grain which afterwards springs up in a thousand forms of advancement. The Prophets are therefore the first Educators of the world, the head-masters of the world. . . . Divine education is the sum total of all development. It is the safeguard of humanity.”

SPEAKING OF TALKING

MARZIEH K. NABIL

The readers of The Bahá'í Magazine have enjoyed several previous articles from the pen of this brilliant Persian-American University student.

SAKI writes of an old army man who told the same story so often that his friends secretly arranged a contest, and awarded a prize to the one who heard the story the greatest number of times.

Volubility, alas, is not limited to old army men. It is safe to assert that never in the history of the world have there been so many talkers. The very moving pictures are now articulate. People can no longer sleep through them, and are jerked into unpleasant consciousness by the rasping wheeze of the beautiful heroine. Even the sanctity of the home is invaded by the gigantic tones of the radio announcer. Pulpit and platform are flooded with rolling periods. Besides which we have always with us the people who have nothing to do, and are armed with an incredible store of experiences.

But into Bedlam comes the Bahá'í principle of never speaking an idle word, and this command must inevitably reduce the quantity of words spoken by at least two-thirds of their present volume. The

purpose of this paper is to inquire into the nature of an idle word, and while the reader may consider the paper itself as an adequate illustration of one, yet we must persist in what we feel to be our duty.

Among the most frequent of idle words is the platitude. Platitudes are almost invariably true, but they do not contribute to human progress or enjoyment, and represent a substitute for thought, of which they are mere lifeless imitations. Compare for instance “Beauty is as beauty does,” with “Let deeds, not words, be your adorning.” One annoys, the other inspires. The difference between creative thought and platitude seems to be rather in the manipulation of the material than in the choice of it—a Michael Angelo and a Latin Quarter tyro use the same clay.

Continual reiteration of a principle has appeared to some as a form of platitude, but as a matter of fact reiteration is one of the gentlest and most effective methods of instruction. Psychologists have long understood its value, and list

repetition among the chief factors in attracting attention. Advertising is based on the principle of reiteration. A rule in playwriting is to tell the audience what they are about to see, tell them they are seeing it, and tell them they have seen it. Philosophers say that the universe is the result of endless applications of a few cardinal principles. In other words, a reasonable amount of reiteration is welcome and necessary, however much we disregard its importance. There is a story that when Mirza Abu'l-Fadl* was lecturing on the Bahá'í Cause in this country, he was approached by a lady who complained that he always talked about the same thing. He asked what that thing was, and she replied that she did not know. Whereupon he said that perhaps she had now learned the value of repetition.

To return to idle words, a still more insidious form of these is the personal anecdote. Such anecdotes are permissible only if they are amusing or interestingly instructive. The fact that a thing is amusing often redeems it, because people consider themselves so close to tragedy that they need above all to be amused in order to preserve their mental perspective; a study of the Bahá'í teachings must inevitably emphasize the fact that Bahá'is should be interesting. Let us always remember, then, that the story of how we dyed our old straw hat may win us affectionate friends or implacable enemies, according to our method of telling it.

Entre nous, sub rosa, between ourselves, are also words which are

absent from the vocabulary of progressive human beings. Of all groups in the world, only the Bahá'is are fully aware of the dangers of secrecy, because all of our efforts are directed toward unity, and the secret is one of the most potent agents for disunion ever thought of. Imagine a group in which every two or three members are sharing a different secret which possibly concerns the others—it is obviously impossible that a fusion of souls be accomplished in such a gathering. Telling secrets is really a breach of spiritual etiquette—and after all there are very few people in the world who are wicked enough to be prefaced with an “entre nous.” Besides which, nothing is more generally known than a secret—the safest policy is not to have one. Worst of all, keeping somebody's secret is a decided annoyance so that it is an infringement on personal liberty to say, “Now don't breath this to a soul”—although of course if people insist on thrusting their secrets upon us, we are duty bound to keep them (the writer has often been happy to keep even such secrets as were imparted in the hope of further circulation). As a rule, too, the secret betrays immaturity—early scholars wrapt their discoveries in mystic symbols, while doctors talked Latin to admiring moribunds—but now that the world is growing up, the tendency is rather to err on the side of frankness. At all events, there is little room among us for any kind of secrecy, as Bahá'is do not confide in anyone, but in everyone, and 'Abdu'l-Bahá has said that we are to have no secrets, that we are to bear each other's sorrows, and share each other's joys.

*A distinguished teacher who traveled and proclaimed the Bahá'í teachings in America in 1904 and 1905.

Among the thousand and one forms of idle word are the enthusiastically involved disputes which have always been a popular source of long-windedness. Theologians have interminably dissected the essence of the Trinity, while medieval schoolmen have quarrelled over just how many angels may dance on the point of a needle, and philosophers have discussed whether or not they were sitting on the chair they were sitting on. The other day a young psychologist, hearing that we believed in the existence of God, advised us that we were what is known as a "psychical monist," and that we had best keep our opinions to ourself; had we told our informer that we in our turn would class him as a "psychopathic psychologist" an endless dispute would have ensued—instead of which we parted friends.

What, then, do Bahá'ís talk about? Do they literally confine themselves to "Yea, Yea," and "Nay, Nay?" Bahá'u'lláh has

said: "Oh Emigrants! the tongue I have designed for the mention of me . . ." He says again, "Make mention of Me on My earth, that in My heaven I may remember thee . . ." and again, "Magnify My cause, that I may make manifest unto thee the secret of My greatness and shine upon thee with everlasting light."

We are undoubtedly most refreshed when speaking of matters pertaining to the Bahá'í Cause, such matters comprise the greater part of our existence, because the teachings of Bahá'u'lláh are the mould around which our activities are formed. It is encouraging that so many of the commands of God may be obeyed by the simple process of controlling our speech—the mere negative act of not talking prevents us from falsehood, loquacity, slander, gossip, disputes, tediousness, and a hundred other sins. And it is evident that in proportion as we discard unnecessary conversation we are given to express much that is of lasting beauty.

SONNET

*Silence is but a fuller kind of sound
More eloquent, more stirred with meaning's beat;
The grass does speak in silence to the ground,
In silence does the stream the song repeat.
With gold of silence brow of saint is crowned,
The lips of thought are sealed with silence meet;
With quiet is the loved one haloed round,
And pilgrims enter shrines with silent feet.*

*In fruitful stillness love does come to birth
And warmth and kindness out of quiet rise
And prayer from silent mouth to heaven may soar.
From silence comes the power to wield the earth
To burn the world with flames of silent eyes—
Like waves to thunder, and like lions to roar.*

MARZIEH K. NABIL.

WORLD THOUGHT AND PROGRESS

"I AM NO DREAMER, and I am not underestimating the importance of economic, political and social questions. I was in Parliament myself and never thought of talking there about religious questions. No self-respecting person will expound his most sacred convictions every little while at the slightest provocation, but every such person has such convictions and lives up to them. And I believe that there is something deeper than any material question, no matter how important that may be.

"Any national program in order to be effectual must express the fullness of modern cultural needs. It must be well rounded. It must consider the spiritual as well as the material side of human beings.

"Political independence alone is not sufficient. For independence will not preserve any nation. Morality and education are the ultimate salvation. For even political independence is only a means to attain the righteous living of a nation. When righteous living ceases in a country, when the people no longer live morally or decently, when they no longer have contentment of souls, that nation is bound to go under.

"Even universal suffrage cannot make a nation endure unless the people of that land are enlightened, educated and finally realize the preponderance of spirit over matter, of morality over immorality and of enlightened humanity over brute force."—*President Thomas G. Masaryk of Czechoslovakia in the New York Times.*

"THAT WAS A very quiet affair twenty-five years ago in Berlin when at the inspiration of Mrs. Carrie Chapman Catt the International Woman's Suffrage Alliance was founded. At that time in Germany it was against the law to have any kind of a suffrage organization. In the free city of Hamburg, however, a suffrage society had been started and there were members of this society scattered through Germany. Seven countries in all were represented, and the Berlin members of the Hamburg society were the German representatives. Woman suffrage was already known in five states of the United States but it did not exist anywhere else in the world. And nowhere was it taken seriously except by that devoted little band of early suffragists who were laying the foundation of this great world movement.

"This year the Congress met again in Berlin and this time with representatives from forty-five countries and with suffrage for women won in three-quarters of the countries of the world . . . For Mrs. Catt, Mrs. F. Louis Slade presented the flags of all the nations, and of the scene at their acceptance, she says: "Young girls carrying the flags of the nations came toward us. They passed us, they rose above us bearing aloft their banners, a token that the youth of the world will carry forward the work that is but begun." . . .

"There were women from every continent, and each voiced the same hope that the enfranchisement of

women was destined to bring this great gift to mankind—the end of war, the establishment of peace and good will among the nations.”—*“Weekly News” published by the New York League of Women Voters.*

“READING FOR INTERRACIAL understanding must begin far back of books of travel and of information, back even to biography and of the works of literature which reflect the spirit of a people. We must begin with books about the world as a whole which will show us the place of mankind, including all races and groups in the universe; with books that tell the story of man’s life on earth as one story showing our common heritage in the past and our common hopes for the future.”—*Mrs. Florence Brewer Boeckel, Educational Director, National Council for Prevention of War, in “Libraries.”*

“PERU IS A LAND of generous feelings and hospitality. We are open to all the races of the world. We have in our customs the virtues of the Spanish nation as far as hospitality is concerned, and everyone who goes there with good will is received with open arms. Many Japanese are there, doing very well. Some went to Peru as peasants, and are now rich land owners, and they belong to the best classes of our society because we give more praise and honor to a self-made man than to a man who can only boast of his lineage of blood.”—*Minister Keiichi Yamasaki in the Pan-Pacific Union Bulletin.*

APPOINTMENT of Mrs. Chiang

Kai-Shek, wife of the Chinese President, as a member of the committee of the legislative Yuan of the Chinese government, is viewed by the Shanghai correspondent of the Daily Mail as a consequence of women’s growing demand for sex equality.

This demand, he said, had already produced radical changes in social and family customs and had placed women on an equal footing with men before the law. The appointment of Mrs. Chiang gave her powers equivalent to those of a cabinet minister. She is the first woman to hold such a post in China.

Mrs. Chiang is a graduate of Wellesley and a sister of T. V. Soong, minister of finance.—*Washington, D. C. “Star.”*

A NEW “INTERNATIONAL UNIVERSITY,” designed particularly for young Americans who wish to acquaint themselves with Scandinavian culture, is about to be set up in Denmark under the direction of Dr. Sven Knudsen, well known educator and Boy Scout leader. The unique institution will be housed in the picturesque old Chateau Lerchenborg on the Island of Sjaelland, upon which the city of Copenhagen is located. Dr. Knudsen, who has in previous years helped in the exchange of American and Danish youngsters between private homes in the two countries, announces that 600 Americans of all ages will be enrolled in the first “semester” of the school.”—*Washington Star.*

SOUTHAMPTON, L. I.—Sept. 1.—Declaring that economics had displaced politics as the centre of gravity of human interest, Dr. Nicholas

Murray Butler, president of Columbia University and of the Carnegie Endowment for International Peace, in an address at the Parrish Art Museum here tonight appealed for the "large-minded cooperation" of business on an international scale to buttress world peace.

The controlling motive of the life and thought of the world is no longer liberty but wealth, Dr. Butler said, suggesting that the war years of 1914 to 1918 marked the definite end of an era of some four centuries in which intellectual and political interests and the will of the individual to self-expression and freedom were dominant.

Calling for wise guidance of the now prevailing economic motive lest it be linked with extreme nationalism, he asked what possibly could be expected of a narrow nationalism built on an economic foundation, if narrow nationalism on a truly political foundation could do no better than it had done.

Dr. Butler launched a direct attack on the tariff legislation now being framed in Congress as an illustration of the danger ahead if new international relationships were not appreciated in considerations of economics. He warned that the peace and prosperity of the world would be "mightily advanced or gravely compromised" according as Congress acts wisely or unwisely on "this crucial question."—*New York Times*.

EXCERPTS PUBLISHED IN THE "NEW YORK TIMES," FROM ADDRESSES AT THE NINTH INTERNATIONAL CON-

GRESS OF PSYCHOLOGY WHICH OPENED AT YALE UNIVERSITY SEPT. 2, 1929.

"WHEN IN THE fullness of time there is a family of the nations, when each will give according to its ability and receive according to its needs, when war among them will be as absurd as it would now be for members of this congress to begin murdering one another, this will be due in no small measure to cooperation among scientific men of all nations in their common stock."—*Dr. J. McKeen Cattell, President of the Congress, formerly professor at the University of Pennsylvania and at Columbia.*

"IN THE PAST two decades even nations have learned much of the terrible futility of unmitigated hostility and, also, let us hope, of the ultimate possibilities of friendly co-operation," he said.

"What has thus been found true in the political sphere, can hardly fail to be found more true in the effort to push forward the frontiers of knowledge, an enterprise where the cultivation of common interests and curiosities need engender no fatal animosities, and where there exist abundant opportunities for the development of the most generous rivalries."—*Dr. James R. Angell, President of Yale.*

A REPORT ON earlier congresses was made by Professor Edward Claparede, of Switzerland, secretary of the international committee of the congress. He suggested the need for a universal language for scientists.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 20

OCTOBER, 1929

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

Established and founded by Albert R. Windust, Ahmad Sohrab and Gertrude Buikema, with the later co-operation of Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

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A group of Bahá'ís and their friends in attendance at the Third Annual Amity Conference, August 1929, at Green Acre, Eliot, Maine, the Bahá'í Summer Colony. (See page 218).

The Bahá'í Magazine

STAR OF THE WEST

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"This period is a blessed period. Endeavor that thou mayst live according to the requirements of this glorious age."

—'Abdu'l-Bahá.

DOES HUMANITY PROGRESS? In spite of pessimistic assertions to the contrary, it is evident to any careful observer that the average people of today, in the world's most advanced countries, are more refined, more gentle, more humane, than in past epochs.

Motoring through western Massachusetts, I took occasion to stroll out from a gas station during refilling. It was a lovely Sabbath morning, and over the flowered fields peace lay like a sacrament. But from a certain quarter came harsh sounds of voices raised in quarrel—a human drama in the open air.

As I reached a rise of ground, I saw before me a small gypsy encampment almost in the midst of the suburban life of the town. Within a ring of tents, a group of gypsies were engaged in violent dispute and gesticulation. The chief actor in the scene was a young matron who was pouring forth the utmost vituperation upon an older man, and upon the group in general. He was retorting in similar style, and at times others of the group took up the quarrel.

One could not understand the words. But the spirit of the scene became indelibly fixed upon my memory. For before me, as if recreated from the dim past, was being enacted an episode from an-

cient Babylon. Here was warm hatred, blood lust, a harshness unmodified by the gradual amelioration which Christianity has worked upon the morals and manners of the world.

These people, mysterious travelers from some ancient unknown bourne, still live and breathe in the atmosphere of pagan days. Their whole beings vibrate easily to notes of anger, malice, jealousy, malignancy. They thrive upon passion, enjoy the throb of violent emotions, and live their highest moments in the (to them) inspiring drama of quarrel and recriminations.

Yet meanwhile, around these remnants of an ancient pagan day, flowed the more peaceful currents of modern Christian civilization. Here, in these quiet suburban homes overlooking the gypsy encampment, were a people who in their manner of living avoided quarrels, condemned violence, and sought as far as in them lay to express in their daily lives the amenities of a civilization founded upon neighborliness, cooperation and peace. In the better class suburbs of our American cities, we find uniformly expressed the highest qualities of our present civilization. In these homes, beautiful, comfortable, set each in its own charming entourage of lawn and shrubs and flowers, we find a people far indeed removed from the crass

and brutal selfishness, the hatreds, the aggressions of ancient Babylon. Should we search to find the cause of this great progress, we would perceive it to be the light and power in the spiritual stimulus given to humanity by the words and life of the Christ. His message of love and mutual service, reverberating down through the centuries, have at last created an individual, a family, and a civic conscience which guides the best of present humanity into a graciousness of daily living far surpassing anything the world has known before.

BAHA'U'LLAH REPEATING this same message of love and unity in terms significant not only for this day and age but for the future evolution of the world, has given again to humanity a spiritual dynamic destined to raise it to still higher stages of spiritual expression in the daily life.

The purpose of the Bahá'í Revelation is nothing less than that of raising all humanity to the highest spiritual level which the race today shows itself capable of achieving. Religion is to be expressed in deeds, and not in profession of faith. "Bahá'is," says 'Abdu'l-Bahá, "may not content themselves with the noise, the clamor, the hollowness of religious doctrine. Nay, rather, they should exemplify in every respect of their lives the attributes and virtues that are born of God. . . . They should justify their claim to be Bahá'is by deeds, not by name. . . . The essential purpose of faith and belief is to ennoble the inner being of man with the outpourings of grace from on high."

Previous religions have sought to bring to man the realization of cer-

tain foundation truths of the spiritual life—namely, the unity and Fatherhood of God and the brotherhood of man. All who accepted these doctrines became participants of the given religion; but today more is required than acceptance of a doctrine. Humanity, owing now to its already achieved illumination and universal understanding of these basic spiritual truths, is ready to undertake a further stage in its spiritual evolution. This stage is that of actually living a divinely guided life on this plane, expressing in that life the divine attributes. We have the plan in 'Abdu'l-Bahá's instructions: "In this holy dispensation the crowning glory of bygone ages and cycles, faith, is no mere acknowledgment of the unity of God, but rather the living of a life that manifests the virtues and perfections implied in such belief."

THUS IT IS SEEN that a supreme obligation is presented to all who would accept the Bahá'í Teachings. Participation of a real and vital nature in this Movement calls for the daily practice of the "divine art of living," with the purpose of not only perfecting one's self but of advancing also the progress of humanity.

"He is a true Bahá'í," says 'Abdu'l-Bahá, "who strives by day and by night to progress and advance along the path of human endeavor, whose cherished desire is so to live and act as to enrich and illumine the world; whose source of inspiration is the Essence of Divine perfection; whose aim in life is to conduct himself so as to be the cause of infinite progress. Only when he attains unto such perfect gifts can it be said of him that he is a Bahá'í"

A WORLD CONGRESS OF COLLEGES

Dr. Cloyd Heck Marvin, President of George Washington University, in an address delivered at the opening exercises of Randolph-Macon Women's College, advocated a world congress of colleges and universities to consider methods of training for world leadership. In the following excerpts from his address published in The Evening Star, Washington, D. C., Sept. 24, 1929, we find an appeal for cooperation which expresses the ideals of the New Age.

TRACING THE WORLD advances in confederation which created first the United States of America, and which now may form a united states of Europe, Dr. Marvin declared that the responsibility for developing the leadership which brings about world union rests upon the institutions of learning.

"The leaven that works by different processes to lead the people of the world to a realization of the common interest of all is largely a matter of education," Dr. Marvin said. "Colleges and universities cannot set themselves apart from the leaven that is at work in the world today. We must not view our lives in a monastic sort of way, for out of colleges and universities must come the social leadership for tomorrow. To insure such leadership the curricula of the colleges must be so ordered that students will develop along lines which will give them a masterful hold upon the idea of social unity and understanding throughout the world.

"That materials for such curricula might be appropriately selected and correctly proportioned so as to portray the spirit and temper of the social backgrounds of the several nations, it would be well to call together a congress of representatives of the colleges and universities of the world to consider methods of disseminating correct and discriminating information about the several nations to the end that correct understanding of national ideals, policies, traditions and aspirations might be known, and to consider methods of closer co-operation between the instructional and research forces of the institution. Thus would be brought to bear the elements necessary to understanding in training for world leadership."

In stressing education as a means of promoting world understanding, Dr. Marvin declared also that the United States should take more than a theoretical interest in world federation. Comparing the strengthening of federal power in the colonies, which finally resulted in the United States of America, with the movements for co-operation among the European nations which have culminated in the recent Briand proposal for a united states of Europe, the George Washington University president declared that "a process similar to our own political development has been compelling Europe and the world to a fuller understanding, a deeper appreciation and a greater union."

Arms abandonment discussions, he said, are "well," but, he contended, they represent a negative approach to the social problem. The real approach to world unity, he said, is education, and it was at this point in his speech that he placed the burden of promoting international understanding directly upon the colleges and universities.

WHENCE COMES THE LIGHT

Chapter 5. *The Guardian and Administration*

LOULIE A. MATHEWS

This is the concluding chapter of a very instructive series of articles which began in the May number of this magazine. Mrs. Mathews has recorded the history—of course very much in brief—of those great events which should be studied as a preface to Bahá'í literature, for the student of today finds it of the utmost importance to acquaint himself from the beginning with the story of the lives of the Founders of the Bahá'í Movement and the present administration.

PERSIA was interpenetrated by superstition and fanaticism at the advent of the Prophet Bahá'u'lláh. Against this background and amid the falling fortunes of family, without the education of this world, Bahá'u'lláh uttered words which renewed civilization, unfolded spiritual knowledge and raised the tattered standard of Truth. Where shall we look for the source of such inspiration save to God? Even today the principals of Bahá'u'lláh represent our most advanced ideals, as even a cursory glance will show:

Unfettered search after truth. Abandonment of superstition and prejudice.

The oneness of mankind. "All are leaves of one tree, flowers in one garden."

Religion must be the cause of harmony and love, else it is not religion.

All religions are one in fundamental principles.

Religion must conform with science. Faith and reason must be in full accord.

Universal Peace: the establishment of a universal League of Nations, of international arbitration and an international parliament.

The adoption of an auxiliary international language, which shall be taught in every school throughout the world.

Compulsory education for all and special advantages for girls, who will become the first educators of the next generation.

Equal opportunity of development and equal rights and privileges for both sexes.

Work for all: no idle rich, no idle poor. Work in the spirit of service is worship.

Prejudice of all kinds must be forgotten.

Let us examine the outer world and observe if the light brought hither by the Prophet, has affected the physical environment of man. When Bahá'u'lláh was born we had neither a telegraph wire nor a motor car. We read by flickering candles and dim oil lamps. Groups of people lived as separate units, knowing neither steamboat nor train but communicating with each other by slow stage-coach and uncertain sailing vessels. Today through the creative power of the Prophet we live in a new era—we may say truly in a new dimension. We ride through the air and from it draw music. Sounds and colors are brought from far off lands, and knowledge of happenings at the equator and the poles seem miraculously borne into our midst. From every realm comes light flooding man's daily life. The power of God revealed through the Prophets en-

dows man with the capacity to press forward to new goals and to wrest from nature secrets hitherto hidden. The means of establishing the new order is inherent in the message and presence of God's Prophet. He becomes a channel through which dynamic power pours into the minds and hearts of men.

Bahá'u'lláh's far flung principles are gradually being absorbed into our consciousness. The law of consultation is the crucible into which opinions and actions must be poured in order to free the gold from alloy. The condition of present evolution makes this law the touchstone of spiritual alchemy, and Bahá'u'lláh tells us the new age will rest upon the pillars of Consultation and Kindness.

In every part of the world Bahá'í groups are forming and are making practical application of this law; all matters pertaining to the Cause are referred to them for consultation and decision. As the teachings spread, countries elect a National Assembly by means of delegates chosen by the local Bahá'í assemblies. The duties of office are for the duration of one year, and the number of men and women on all Spiritual Assemblies (Committees) is nine.

'Abdu'l-Bahá appointed a Guardian for the Cause in the person of His grandson Shoghi Effendi. The world has gained in him a powerful ally on the side of justice and peace. Shoghi Effendi, still a young man, studied at Oxford and now lives in Haifa with members of 'Abdu'l-Bahá's family. He guides the Bahá'í world not as one set above others, but as a true brother and co-worker. In every quarter of the

globe whatever concerns Bahá'is is his direct care. His function is unique. His responsibility without limit.

The Guardian evinces a wisdom and an insight that is equal to the needs of the infant Cause. While according unstinted encouragement to every sincere effort, he curbs and prunes the dangerous tendencies of the age, and steadily draws the Bahá'í world towards the true independence born of the Word of God. His letters may be read with tremendous profit by all men whether they be believers in Bahá'u'lláh or another Prophet. The following are a few brief extracts:

"I need not dwell upon what I have already reiterated and emphasized that the administration is an instrument and not a substitute for the Faith of Bahá'u'lláh, that it should be regarded as a channel through which His promised blessings may flow, that it should guard against such rigidity as would clog and fetter the liberating forces released by His revelation."

"The Bahá'is must do their utmost to extend at all times the helping hand to the poor, the sick, the disabled, the orphan, the widow, irrespective of color, creed or caste. They must promote by every means in their power the material as well as the spiritual enlightenment of youth."

"As the administrative work of the Cause steadily expands, as its various branches grow in importance and number, it is absolutely necessary that we bear in mind this fundamental fact that all administrative activities, however harmoniously and efficiently conducted, are but means to an end. * * *

Let us take heed lest in our great concern for the perfection of the administrative machinery of the Cause, we lose sight of the Divine Purpose for which it was created. Let us be on our guard lest the growing demand for specialization in the administrative functions of the Cause detain us from joining the ranks of those who in the forefront of battle are gloriously engaged in summoning the multitude to this New Day of God. This indeed should be our primary concern; this is our sacred obligation, our vital and urgent need."

"Not by the force of numbers, not by the exposition of a set of new and noble principles, not by an organized campaign of teaching, no matter how world-wide and elaborate its character—not even by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and sceptical age the supreme claim of the Abha Revelation. One thing, and only one thing, will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely the extent to which our inner lives and private characters mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh."

To enter the Bahá'í Movement in its fullest concept is to abandon all exclusive ideas—an experience which at first exposes one to new trials and sufferings, as the human ego revolts against the supreme practice of universal love. Here the scientist must associate with the unlearned, the rich with the poor, the white with the colored, the mystic with the literalist and the

Christian with the followers of all religions—and on terms that remove the privileges and advantages of traditional precedents and presumptions. But for this difficult experience there are glorious compensations. Such association removes fear and constraint; the banishment of constraint liberates stifled and latent powers. Spiritual love vitalizes man, his expression becomes freer, his imagination more creative. A Bahá'í community is a gathering where the flower of unity slowly unfolds.

In the Bahá'í administration the student will observe the complete reconciliation of the opposed claims of democratic freedom and unanswerable authority as well as an entire absence of salaried clergy. Bahá'í believers having knowledge and ability may teach, but they exercise no authority over the individual conscience. All questions relative to the Cause are presented to a Spiritual Assembly. Bahá'í authority is measured by self-sacrifice and not by arbitrary power, the religious conception is one which combines mysticism—the sacred personal experience—with practical morality.

A Bahá'í community is so deeply laid and broadly extended as to include every sincere soul, it shuts the gate of fellowship on no one. The inherent necessity of bringing the administration into hands best fitted for the work will move the individual, through prayer and spiritual insight, to recognize those of vision—who in turn will defer to whosoever is capable of still greater sacrifice and inspiration. The inevitable result will be a constant improvement in the qualities placed

at the service of the Cause. Each assembly studies the teachings, assists the poor, and gives ethical and material aid in the community where it functions.

The Bahá'í groups vividly recall the early Christians, who gathered in the catacombs to ponder upon the words of Christ and to discover ways of making practical application of His principles. They were, in truth, laying the foundation of a new civilization which later crumbled the walls of the Roman Empire. The governing bodies of Rome attached no importance to these humble gatherings and even had they been in their very midst, lacking insight, and ignorant of the power of God's Messenger, they could not have measured their far reaching importance. Bahá'í assemblies today are making the same effort, they are meeting to study the words of Bahá'u'lláh and 'Abdu'l-Bahá and to sow the seed which will eventually bring a millenium of peace and toleration-racial and religious. As no money, power or perquisites result from Bahá'í administration, the worldly and am-

bitious will turn away from the steeper ascent—the sharper sacrifice—of unrewarded hours of service given in the assemblies. Yet through the power of God shall the earth bear witness to the fulfillment of this strange and cryptic saying, "And the meek shall inherit the earth."

'Abdul-Bahá's words illumine the spirit of consultation:

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God. . . . In this day, assemblies of consultation are of the greatest importance and a vital necessity. . . . The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should any one oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions."

"Humanity, torn with dissension and burning with hate, is crying at this hour for a fuller measure of that love which is born of God, that love which in the last resort will prove the one solvent of its incalculable difficulties and problems. Is it not incumbent upon us, whose hearts are aglow with love for Him, to make still greater effort to manifest that love in all its purity and power in our dealings with our fellow-men?"—Shoghi Effendi.

THE BAHÁ'Í MOVEMENT IN GERMAN UNIVERSITIES

MARTHA L. ROOT

This is the second and concluding article by Miss Root on her experience among some of the leading universities of Germany. The first article appeared last month and covered the story of her visits to Leipzig, Frankfurt-Am-Main and Berlin Universities.

MUNICH UNIVERSITY is the second largest university in Germany with about eight thousand students. Dr. F. R. Merkel, Professor of Comparative History of Religions, was arranging a course of lectures on modern religious movements and he graciously planned that one of these could be a Bahá'í lecture. Mrs. Consul Schwarz of Stuttgart was in Munich on that date, December 12, and she spoke brilliantly and with deep love and insight on the history and principles of the Bahá'í Cause, and the writer spoke on the progress of the Bahá'í Movement in the five continents. Mrs. Schwarz is Editor of the German Bahá'í Magazine the "Sonnen der Wahrheit" and she and her husband Kommerzienrat Consul Schwarz knew 'Abdu'l-Bahá; they had visited Him in Paris in May 1913, and entertained Him in Stuttgart. And they have visited Shoghi Effendi, Guardian of the Bahá'í Cause, in Haifa. Mrs. Schwarz knows the Teachings well. There was much enthusiasm at the Munich lecture; by invitation and "foot-stamping" applause, it was decided to continue the lecture and discussion for a second hour. In this second hour the Professor also spoke, and many questions were asked and answered. The next morning a few students deeply interested came to the hotel where conversation was continued for

three hours. Mrs. Schwarz also came and the students were so happy to speak with her again.

Certain questions have been brought up in the discussions in nearly all the universities, namely more details about how many Bahá'ís are there in the world today? What are the scientific Bahá'í Teachings on the life after death? What is the Bahá'í organization? And what is the relation of Bahá'ism to Bábism, Muhammadanism, Christianity and Judaism?

BRESLAU UNIVERSITY situated in the extreme east of Germany, the gateway from Poland, Russia and the east, is also one of the large and very interesting universities of Germany, enrolling about five thousand students. Professor Carl Brockelmann arranged the lecture there in the Hall of the Oriental Seminary. He too spoke eloquently about the Cause. Among those present were Professors of Arabic, Persian, Turkish Languages, Professors of Theology, Professors of German, and students from the East, the Near East, and the United States, as well as the German students. In almost all universities the audiences have been more or less cosmopolitan, for to the German universities come students and Professors, too, from many lands. The writer observed that some of the very advanced German students working



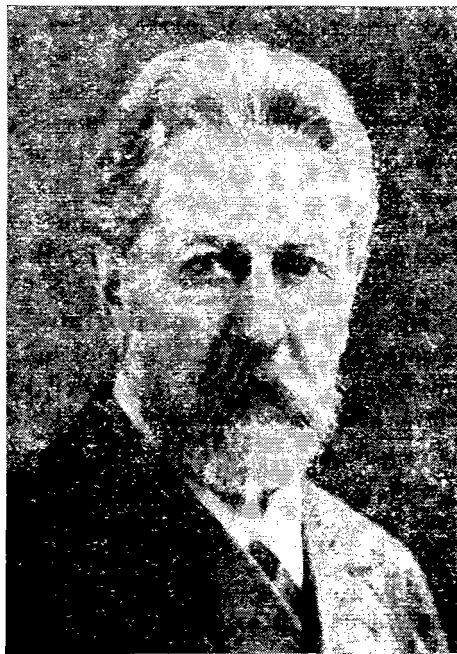
Professor Carl Brockelmann of Breslau University

for a special degree had studied for a term or two in Oxford or Cambridge Universities. Students with scholarships from the United States were represented in nearly every German University which the writer visited.

GOTTINGEN UNIVERSITY interested me because in Gottingen lives Professor Dr. Friedrich Karl Andreas, a Persian scholar, Professor Emeritus, now a man over eighty years of age, who formerly had resided for seven years in Persia and had written a little book about the Bábis. He was very kind and pleasant, and he said he would be glad to translate some book from Bahá'u'lláh into the German language; he also said he would tell his pupils. The well-known Professor of Semitic languages, Professor Mark Lidzbarski, had recently passed on and his successor had not yet arrived, therefore

a public lecture was not arranged in June.

Americans may be interested to know that it was to Gottingen University that Benjamin Franklin came as early as 1766 to investigate the equipment of different schools with the intention to use this information in the founding of the University of Pennsylvania. George Bancroft, Henry Wadsworth Longfellow, John Lathrop Motley, B. L. Gildersleeve, Albert Harkness, J. Pierpont Morgan, are only a few of the distinguished men in the United States who studied in this beautiful university right in the heart of the Harz and Weser Mountains and the Thuringen Forest region. It was here, too, that Bismarck received his university training, and here that Wilhelm Weber with Gauss invented the electric telegraph. The university library with



Professor Emeritus, Dr. Friedrich Karl Andreas of Gottingen

its 700,000 volumes contains a few of the best known Bahá'í books. Every library in Germany has Bahá'í volumes and university circles have been enthusiastic over the "Bahá'í World," a book out this year which gives the progress of the Bahá'í Movement throughout the world in the last two years.

PROFESSOR JACOB WILHELM HAUER of Tübingen University said that his attention was called to the Bahá'í Movement when a friend of his wrote a book somewhat against it. In 1912-13 Professor Hauer studied in Oxford University and a friend there was a Bahá'í from Hamadan Persia. "He was one of the finest men I have ever met in my life," said this Tübingen Professor. "Then the war came and he went to Europe and I was imprisoned in England. I began to read about the Bahá'í Teachings and in that time Professor Edward G. Browne was our great authority." Professor Hauer later went to Egypt, Palestine and Syria, and he said he was very attracted to a young man in Beirut College who was a Bahá'í. Coming down from Palestine to Syria, Professor Hauer went by way of 'Akká and saw the Tomb of Bahá'u'lláh. In Egypt and Syria he searched and gathered a fine collection of Bahá'u'lláh's books and manuscripts in Persian and Arabic, which he says is the finest collection in Germany today. Professor Hauer is a great spiritual force and practical adviser and helper in the German Youth Movement. Last year he met a number of Bahá'ís in Geneva and since then he has read several books about the Bahá'í history and Teachings.

Now Professor Hauer is collecting as many Bahá'í books and manuscripts as possible for the Oriental Seminary of Tübingen University which he founded in 1922. He is professor of Indology and Comparative History of Religions. In this Seminary he and his students work together and it is possible that they may translate directly from their original sources some of Bahá'u'lláh's great works. The writer admired his fire and enthusiasm when he said: "We wish to get a big collection of all sorts. We desire to get the sources of all religions collected in this seminary. I wish to study the Bahá'í Movement not second or third hand, but from its fountain-head, from its source, the writings of the Báb and Bahá'u'lláh and 'Abdu'l-Bahá."

It seems important to explain in this article that a German University is not quite the same as an American University or as a French one. The Professors (and they are appointed by the government, but recommended by the university) announce their lectures for the year and decide the time and place. Each student selects those which he wishes and communicates his choice to the registrar of the university and pays to the latter the necessary fee. The lectures, excepting those on science, are all held in the public halls of the university, but these lectures are only the introduction to the study carried on in seminars. (Seminars are institutions of research.) For example, Professor Hauer lectures in the great aula perhaps to two hundred students who hail his entrance with tremendous "stamping applause!" At least it was like that the day the writer



Bonn University with an attendance of seven thousand students

visited his lecture. But in his seminar, twelve or fifteen students come and they work together translating, discussing.

The main stress in a German University is the ability to do independent work. A German University is essentially a place where a student may find the highest specialists engaged in research in their particular fields and interested in making men and women capable of independent work in chosen fields, such as law, theology, professorship and others.

THE CELEBRATED BONN UNIVERSITY with its seven thousand students is the institution where the former Kaiser, the Crown Prince and many other members of Royalty have studied. It is famous for its law and medicine and oriental departments. This beautiful city of Bonn, birthplace of Beethoven, is so picturesque, and its wide Poppelsdorfer Allee lined with immense

shade trees each a specimen of perfection, makes it one of the lovely thoroughfares of Europe.

Professor Paul Kahle, Professor of Arabic and Turkish and a renowned Hebrew scholar arranged the writer's lecture on the Bahá'í Movement. Her exhibition of Bahá'í books was arranged in the Oriental Library of the university earlier in the day so that students could look it over before the lecture. With this collection were also shown the Bahá'í books belonging to the Bonn University Oriental Library.

Professor Kahle, who had been a friend of Professor Edward G. Browne of Cambridge University, presented the lecturer that night and in his introduction gave an account of the meeting of Professor Browne with Bahá'u'lláh and Bahá'u'lláh's Words to this occidental scholar; he also read a Tablet of 'Abdu'l-Bahá to a German pastor; it had been published in a German magazine. After the

speech and discussion, a group of twenty-five Professors and their wives and a few students working for special degrees, went to a restaurant nearby where our conversation was continued until midnight. As we rose to leave, the Professor of Comparative Religions put his arm cordially on the shoulder of his companion beside him, a great Professor of Islamic Literature, a Muhammadan from India, and said smilingly: You are a Muhammadan and I am Christian. I have such a feeling of love for you, a feeling you are in truth my brother! Therefore, we are both Bahá'ís. For Bahá'u'lláh taught this! And we all laughed. Underneath the charm and joy of that happy evening, their "deeds" proclaimed them all "Bahá'ís" (Light-bearers). Another Professor gave the writer his card and said: "Send me some of Bahá'u'lláh's books in Arabic, I shall translate them into German." Then these twenty-five friends all walked with the lecturer back to her Hospice.

PROFESSOR DR. H. BAUER in Halle University is one of Germany's great Arabic scholars. Before the lecture he took the writer to see the great Oriental Library of Germany which was founded in 1845. He showed her a most interesting periodical, "Deutschen Morgenl Gesellschaft" ("The German Society For Eastern Countries")—which contains the oldest report of the Báb that is known in Germany; the magazine is dated 1851. He graciously offered to have a translation of this article made into English and send it to the writer.

PROFESSOR H. GRIMME, Professor of Semitic Languages in Munster University is one of the noted men in the study of old Sinaitic inscriptions. He has studied the old Sinaitic letters from the originals in Mt. Sinai and he has proved dates in the Old Testament from the dates registered there. For example, the date of the exodus. He said to the writer: "If the Bible says truth, I prove it truth by these fixed dates. I am not a believer because the Bible says so, but am a believer because I am historical. I like not legends or fables, but strong history." This careful scholar once was asked and did write a short account of the Bahá'í Movement for an encyclopaedia.

Among the German Professors who have been spending some time in Egypt lecturing is Professor Littmann, Editor of the remarkable magazine, "Journal for Semitic Languages and Other Oriental Languages."

THE WRITER HAS EXPECTED to lecture in Heidelberg at the home of one of the professors. A large event had been arranged, but owing to his illness it had to be postponed. However, she spent a day there meeting professors. Professor Richard Hartmann, Professor of Arabic Language knows the Bahá'í Cause and has lectured about it. He was in Turkey at the moment, so the writer wrote to Bahá'ís in Constantinople hoping they could meet him. Heidelberg claims that its university is the oldest in Germany, it was founded in 1386, and certainly this famous old university city on the slopes of the Odenwald

has a character all its own. No wonder poets have been inspired by its spirit of romanticism. Perhaps the thousands of fashionable tourists who flock to catch their first glimpse of Heidelberg might never hear what the German Professor's wife told the writer as she walked with her to show the way back to the railway station. She said the people of Heidelberg give the food to prepare a hot dinner each day for the many students whose means are very limited. Everywhere in Germany I have seen more done to help the students than I have seen in any other country of the world.

KIEL UNIVERSITY can boast a glorious campus fronting the sea. The Professors there had read Mr. Dreyfus' books, some of them have lectured on the Bahá'í Teachings. After the lecture in the university in June, Professor Mandel Professor of History of Religions and Professor Schrader Professor of Indology who has spent several years in India—these two with their wives entertained the writer at one of the restaurants. Professor Jacob, Professor of Semitic Philology, could not come but he had been very gracious. Oh, the charm and the close intimate talks about inner religion and world conditions and the hopes of humanity, and much about the Bahá'í Movement which we have had in those after-lecture conversations in all the German University cities! The going to the restaurant for a cup of tea or an ice came to be a part of every university lecture visit. And to know the heart, the soul, the cultural ideals of the German people makes one wonder if out of this common-

wealth of Germany may not come those who will yet lead the world to a new humanitarianism!

THE LECTURE IN ROSTOCK UNIVERSITY was not actually given in the university. It was arranged by Dr. Frederic Witte, President of the Peace Society in a hall near the university. A number of professors and students were present. Professor Arnold Pobel, Professor of Assyrian and Arabic and the great Sumerian scholar who was leaving the next week to teach in Chicago University during the summer term, said he would go out to see the Bahá'í Temple at Wilmette, (a suburb of Chicago). Another Rostock University Professor is teaching during the summer in Maine not far from Green Acre, where the Bahá'ís have a summer colony. Dr. Witte gave out nearly fifty very fine German Bahá'í books that night, and he and Mrs. Witte gave a reception to which they invited professors and pastors, Quakers, rabbis, and other peace workers.

GRIEFSWALD UNIVERSITY is one of the smaller delightful universities in the north. The morning of the lecture we took a long walk out along the charming canal to the shore of the majestic Baltic Sea where the students come for water sports. The writer had dinner with the young Professor of Semitic Languages Professor Erich Braunlich, and tea with the Professor of English Professor Liljegren who is from Sweden and taught formerly in Lund University. Professor Braunlich introduced the speaker that evening with a graphic account of Persia just before the coming of

the Báb when the seers were expecting the Twelfth Imam, expecting a Prophet, and like a meteor in the spiritual sky arose the Báb. After the lecture the Professors of Arabic, Law, English, German, Russian Languages and their friends came down to the hotel for a long talk.

GIESSEN UNIVERSITY is another of those smaller splendid universities and this is situated in Hesse. The time the writer was there only a Lowell could have described the loveliness of that memorable June day. The lecture there was given in the Arts' Hall of the university and it was well attended. It was arranged by Professor Fischer Professor of English, who has taken one of his degrees in the University of Pennsylvania.

THE WRITER DID NOT give a public lecture in Marburg University though she visited some of the professors. Mr. Mountfort Mills an international Bahá'í of New York and Paris who has been made chairman of the Program Committee of the World Religious Congress, which is scheduled for 1930 will visit Marburg. He and Professor Otto Professor of Comparative History of Religions, are on the same committee and one meeting will take

place in Marburg. Several German University Professors hope to meet Mr. Mills when he visits western Germany.

THESE ARE NOT ALL, but only the majority of the universities in Germany. Also, this brief account does not include the magazine and newspaper articles and later visits which formed the aftermath. And from now on, certainly news of the Bahá'í Cause, new books about the movement, new translations in all tongues will be communicated to these German universities. A Bahá'í Persian young man in New York City, even while trying hard to make his own living, saw an item in the newspaper about these lectures in Germany. He had never seen the lecturer, never met a German Professor, never been to Germany, but he sent ten dollars to the Bahá'í Publishing Company in his city and asked that a few Bahá'í books be put into German University libraries. Some women read and said: "Let us send the 'Bahá'í Magazine Star of the West,' each send to one university!" Bahá'is in the Orient will send some new books. People who really understand this great nation make no mistake when they believe that in German university soil, "where the acorn fell, the oak tree grows."

"Bahá'u'lláh has announced that inasmuch as ignorance and lack of education are barriers of separation among mankind, all must receive training and instruction. Through this provision the lack of mutual understanding will be remedied and the unity of mankind furthered and advanced. Universal education is a universal law."

'Abdu'l-Bahá

WAR CAN BE OUTLAWED

DALE S. COLE

AT this time when the reduction of naval armaments is so prominent in the day's news would it not be appropriate for each individual to ascertain what his relationship is to such a great question? In discovering the possibilities of existing attitudes he is quite certain to discover obligations. No question which touches the welfare of Nations is devoid of interest to the individual; for however wide its scope, it must be remembered that nations are collections of individuals merely bound together by ties of some sort.

Progress in social practices is largely a matter of education. The more widespread the instruction the more rapid the progress. Humanity as a whole is endeavoring to educate itself in many ways. Learning is no longer restricted to school years. Evidences of this are witnessed in every direction.

Every individual likes to be allied with progress. We take pride in being up to the minute in so far as our capacities permit. Many of the fads of today are practices tomorrow.

Just now President Hoover and Premier MacDonald are directing the thought of the world towards constructive measures which tend to insure world peace. No intelligent individual can gainsay the import of this endeavor.

Little waves of individual thought ripple along the surface, but the great body of the sea is unmoved by surface disturbances. The drive must strike deeper until huge waves arise with power behind them. The

huge waves are merely aggregates of small particles in motion—in more or less concerted motion, that is, acting together.

If the world is to be freed from the scourge of war—every individual must do his part. He must not only educate himself as to the situation and its potentialities but he must do his share in educating others. However, before one can teach successfully he must know whereof he speaks.

Leadership has been assumed. It is for others to follow, lending whatever aid they may be able to until the sea of *world thought* is set in positive motion against war and all that it entails.

WHEN SUCH QUESTIONS are discussed in trade journals, it is surely a sign that the question is a vital one. Commerce and industry are not as far removed from human progress as formerly. It is being recognized that great questions are intimately associated with our business and economic lives both as nations and as individuals.

The leading editorial in, "The General Electric Review" for September, is entitled "Peace." The Review is a highly specialized technical publication. Not only is it interesting and encouraging to find space devoted to such a humane subject as peace but the editorial itself is laden with timely and constructive suggestions.

"To us it seems to be an extraordinarily fortunate coincidence that the great privilege of proclaiming to the world at large that

the very basis of international law had been revolutionized, by the voluntary action of some forty nations, should have fallen to the lot of the first engineer President of the United States.

"We refer to an act, without parallel in history, which occurred at 1.22 o'clock on the afternoon of July the 24th, 1929, in the White House at Washington, when President Hoover announced that the Briand-Kellogg Pact—renouncing war as a national policy, and pledging the settlement of disputes by peaceful means—*was in force.*"

Perhaps we, who are living now, are too close to the event to appreciate its value, but as the editorial points out there is a personal obligation which cannot be escaped.

"The first requisite to make this great international pact—that the most powerful civilizations of the world have signed and sealed—bear the desired fruit, is *strong understanding, and able leadership* in showing the *intelligent people in every land* that the thing undertaken is both *possible and practical.*

"Whether the work on hand is a success or a failure depends upon whether the *intelligent people* of the world take a positive or a negative view of the matter. *The task is to make them take a positive view.*"

Here then is a double responsibility—to *take a positive view one's self and to see that others also take a positive view.*

"This task can best be achieved by making the people realize that *new conditions* are constantly being created, and that the past shall not always govern the present and the future, and that *we are living in a new world.*"

"The scientists and engineers

have made a hell on earth of war, they have destroyed the chivalry, stolen the glory and killed the romance, and we feel now that the time has arrived for them to use their highly developed brains in *taking the lead* in teaching the world that war can be outlawed."

Thus is the issue laid squarely at the doors of our scientists and engineers to assume the obligation of teaching the general public that war can be outlawed.

"The scientist and the engineer . . . have made a new world out of the old world and they have done it by everlastingly finding and using new means of converting the natural products of the earth into serviceable commodities."

This new world suggested is a physical one—but who now can say where the physical stops and the spiritual begins? Certainly many of the inventions have changed modes of living materially and these cannot be without some spiritual influence.

If the scientist and engineer have been successful in making a new physical world replace the older one, we who believe in the *supreme power of the spirit*, will not despair of finding ways and means of making a new world of thought out of the older one. And while the editorial referred to and quoted, addresses responsibility for educating the people to the scientist and engineer first, we must *all* assume these titles in the task of convincing the world that war can be outlawed.

"It is because we believe so strongly in the increase of wisdom, and in the evolution of human intelligence, that we also believe the constructive brains of today have

arrived at the stage where they can teach the world that war can be outlawed. . . ."

"We believe that there are sufficient intelligence, wisdom, and common sense in the world today that with able leadership, the entire world can be brought to see that war is useless. . . ."

"It is too costly. . . ."

"All the real property in the United States from the Canadian border to the boundaries of Mexico, and from the Atlantic to the shores of the Pacific Ocean, are worth considerably less than the cost of the World War."

This is a physical, dollars and cents valuation, but who can measure the emotional, mental and spiritual levies assessed?

It is pointed out that the causes of past wars may be listed as two: Religious prejudices and conquest of territory. "The chief cause for strife in the future, however well the facts may be disguised, is likely to be for the markets of the world. Today these problems can be better and more economically settled around the conference table than on the battlefield. Fear, suspicion, and ambition—the breeders of war—can best be subjected to the rule of wisdom and reason by a common-sense honest-to-all limitation of armaments."

Three factors it is pointed out will play a large part in this. They are the *evolution* of *intelligence*, and the powers of *education* and *work*.

"What man has done in the past is as nothing to what he can, and will, do in the future. If he spends all his energies in peaceful pursuits the wonders of the new world that he is building will eclipse the wild-

est dreams of the most fantastic fairy stories."

"In the future we can have either peace or war. It depends upon what the peoples *believe*. Some one must lead in educating them."

Here is a challenge to the Bahá'í World from the pages of industry and commerce.

What more dynamic opportunity has ever presented itself to the world, and more especially to those familiar with the Bahá'í Revelation than this? Here is a great movement to outlaw war lead by competent leaders at home and abroad. Here is the question in the bold relief of the widest publicity. Here is an opportunity to prove the evolution of intelligence by work and education. Here is the dual responsibility of believing that war can be outlawed and in transmitting this conviction to others,—that the "Most Great Peace" may come quickly.

But there is an even more powerful ally than that of great and good contemporary leadership—it is the Power of the Spirit.

'Abdu'l-Bahá gave definite instructions in one of His talks in Paris:

"I charge you all that each one of you concentrate all the thoughts of his heart on love and unity. When a thought of war comes, oppose it with a stronger thought of peace. A thought of hatred must be destroyed by a more powerful thought of love. When soldiers of the world draw their swords to kill, soldiers of God clasp each other's hands. So may all the savagery of men disappear by the mercy of God, working through the pure in heart and sincere of soul. Do not think the peace of the world an ideal im-

possible to attain. Nothing is impossible to the divine benevolence of God. If you desire with all your heart friendship with every race on earth—your thought, spiritual and positive, will spread; it will become the desire of others, growing stronger until it reaches the minds of all men."

How aptly this answers the editorial referred to—answered it many years before it was written.

The plea was for a positive attitude towards peace not a negative one. 'Abdu'l-Bahá says that a thought, germinated in the desire with all one's heart, is positive and will spread. Purity of heart and sincerity of soul will attract the Mercies of God. These are the steps in the *technique* which must be followed if all the world is to be educated to believe, firmly believe that war can be outlawed, as we surely know it can for "nothing is impossible to the divine benevolence of God."

Thus is the need stated, the conditions apparent, the remedy named and instructions given. What a wonderful opportunity for each individual to cooperate in this great movement.

The responsibility and obligation are clear. Perhaps they rest as heavily on the Bahá'í world as the author of the editorial believed them to rest upon the scientists and engineers.

Universal peace is one of the cardinal principles enunciated by Bahá'u'lláh. The present effort at limitations of armaments lead by a Friend, the first engineer President of the United States, is a positive constructive step. It not only merits support but places the responsibility of educating this world of individuals to believe that it can be accomplished.

It is not only a call to action but an exemplification that the principles of the Bahá'í Revelation are dynamic and that the divine benevolence of God will assist.

If war is to be outlawed it first must be banned in the hearts of the people. Once it is blotted out there by thoughts of love and unity, sincere, strong, positive thoughts, the great ocean of world thought will move in unison with an irresistible power to usher in the "Most Great Peace."

Perhaps this is but the visible beginning, the stirring of a great latent force but if we move with it slowly at the beginning our speed will accelerate and a great final velocity be attained—a velocity of effectiveness which will enable us to carry out the purpose.

Now is the time to educate one's self and one's friends to hold that positive attitude which will mould world opinion.

*"Human nature in this phenomenal world is fashioned with the poison of war and strife. We need a Powerful Force beyond and above this world of nature, so that this condition may be effaced from the surface of the world. * * **

"The principles of His Holiness Bahá'u'lláh are numerous. One of these principles is the question of Universal Peace. Save through this divine power, or in other words, religious power, the matter of Universal Peace will not be established on a firm and lasting foundation." —'Abdu'l-Bahá.

CLAY-PIECES

MARZIEH K. NABIL

SOMETIMES a stray word over a bridge table definitely proves that bridge has its uses. On a recent occasion the talk across a game of bridge veered suddenly from the weather conditions up and down the Pacific Coast to the Bahá'í Teachings.

For a moment the players forgot that spades were trumps, while an older woman voiced the remark that Persia, a backward country, was perhaps in need of the Bahá'í Cause, and that she wondered why the Bahá'ís didn't keep it there. The writer replied that members of the colored race were perhaps at that very moment being lynched in our own Southern States; and the game went on.

The woman in question was not a religious fanatic or at all narrow-minded or vindictive; she was merely comfortable, agreeably beligerent and altogether too good a bridge player to be tolerant of very much else. She belonged to the great and undoubtedly charming class of people who shake off cataclysms and warm the atmosphere with rationalizations.

The reluctance of human beings to grasp facts is not so much disheartening as it is productive of impatience. No one can deny that, in spite of the astounding developments of science, the spread of education, the betterment of living conditions, and all the similar phases of our modern civilization, the world is in greater danger than ever before. Centuries of misliving are now bearing fruit. Inherited

hatreds are thriving under present day more favorable conditions. Humanity is speeding toward the maelstrom, and is too busy playing bridge to care.

It is true that we have our idealists who know that something is wrong and stumble bleeding through life, each with his cross. But they can never make their dreams *live*. The trouble is too fundamental, and their proposed remedies would often prove worse than the disease. Because these idealists, though undoubtedly sincere and impassioned, confine their efforts either to some local disorder which they imagine to be the cause of world conditions, and which they emphasize ad absurdum, or else each is bent on establishing his own Utopia. The first of these must naturally fail even if he succeeds—we remember the old Persian verse about painting the eyebrows of the blind. As for the second, it is a strange thing about man-made Utopias, but they are always impracticable; worse, they are disagreeable places to live in. Take Plato's or More's, or Rousseau's, and try to enjoy an hour in any of them. The reason is that no human being can understand human nature in more than a limited degree—he cannot always understand *himself*, much less the million elusive twists and turns of other minds; therefore the Utopias are cut and dried regions built for some arbitrary conception of a pseudo-humanity which can never really exist. These dream worlds

are crossed and recrossed with barbed wire rules entirely unsuited to the fascinating capriciousness of real human beings. To take just one example—every one in More's Utopia has to sleep a fixed number of hours. What would become of our geniuses who cannot think except by moonlight! Rousseau's model people, in for instance, his *Nouvelle Heloise* are "like nothing human"—and the same applies to Plato's rulers who are so refined by education that they eventually become capable of intimacy with those divine archetypes of which the things of this world are but copies. The point is that the highest a man can imagine is in the last analysis valueless as a permanent remedy for world afflictions.

We are, therefore, forced to search further for a solution and to observe those beings who really did achieve world betterment. Among them there is Moses and the Decalogue. There is Christ Who said, "Thy will be done on earth as it is in Heaven." There is Muhammad, who wrote as Gabriel dictated. These three Founders of powerful civilizations, these three Who are all-important for the lasting impetus they gave humanity, are unanimous in delivering their message not as Their own, but "His that sent me." It would, therefore, seem even after a brief survey and certainly after study has increased confirmation, that God, and not man, has the key to human affairs.

'Abdu'l-Bahá, explaining this in "Some Answered Questions," tells us that "we need an educator who will be at the same time a material, human and spiritual educator and

whose authority will be effective in all conditions . . . This educator must be unquestionably and indubitably perfect in all respects . . . It is clear that human power is not able to fill such a great office."

It is only fair that in our striving toward world betterment we give more credit to one of these Divine Educators Whose ideas were successful than to a philosopher whose theories, however beautiful, are more suited to our mental development than they are an effective spur to action. Was ever a hospital built in Plato's name? If we sincerely desire a happier future for humanity, should we not choose the most efficient means of accomplishing it?

Bahá'u'lláh has come with the solution of every world problem. Surely the most prejudiced antagonist must agree that if the Bahá'í Cause were not suited to world conditions it could not succeed. It could not have united East and West—destroyed race prejudice, and even the feeling of race—induced the wealthy to willingly share with the poor, and the poor to take heart—it could not have brought into being millions of people all over the world who are working with perfect affection and cooperation to accomplish the fruition of every human virtue.

No one interested in living is justified in not investigating the various world religions, and no intelligent person can study the Bahá'í Teachings without becoming convinced of their truth, or of the fact that a Divine Power, entirely independent of material aid, is at their source. Because the truth of a thing is not enough to make it ef-

fective. Anyone can gather together a collection of truths. There is a great difference between a man who collects an anthology and one who writes a poem.

A Bahá'í asks only one thing of his fellowmen—that they investigate, and decide. Certainly we derive no material gain or loss from their accepting or rejecting the Bahá'í Teachings. We are working for just one thing—their happiness. I think it was Aristotle

who said that happiness consists in the fulfilling of one's function; the highest function of a human being is undoubtedly to serve humanity. And the teachings of Bahá'u'lláh have proved, during nearly a century, the most fundamentally effective means of so doing.

Meanwhile humanity grumbles, plays bridge, and does not know what it wants. And God, Who created us, is alone capable of setting our house in order.

THE FUNDAMENTAL UNITY OF RELIGIONS

BERTHA HYDE KIRKPATRICK

AND

MABEL HYDE PAINE

"Tongues of Fire," by Grace H. Turnbull. New York: The Macmillan Co., \$3.50. Miss Turnbull has culled many beautiful and noble passages from some of the Scriptures of the world and compiled them under the title, "Tongues of Fire." The authors of the following review of the book are of the opinion that this usable collection is a fresh reminder of one of the great principles in the Bahá'í Teachings, namely, that the foundation of all religions is one.

GLANCING at the title page of Miss Turnbull's book "*Tongues of Fire*," we are startled, almost shocked, to read the subtitle, "A Bible of Sacred Scriptures of the Pagan World." Can anything sacred come out of the pagan world?—we ask ourselves. And as we finger through the introductory pages of this truly scholarly and usable collection, we suspect that Miss Turnbull has meant to startle us just a bit for our eye falls on these words: "By the unfamiliar then he [the worshipper] may be shocked once more to life."

Miss Turnbull has done a real service in gathering together extracts from these "Sacred Scrip-

tures," making it possible for each to answer this question for himself. As we look even cursorily through the book we are not long in doubt as to the answer. We are thrilled, too, with a consciousness of ourselves as units of the whole human race. Yes, humanity is one, one in its highest aspirations and utterances and alas we know, too, one in its abasements and sins. Christians then are not unique. The modern soul in its exalted moments responds with reverence and awe to such words as these from an ancient Egyptian inscription, "The concealed spirit, a mystery for him whom He hath created, is Amon, the ancient of days, who is from

the beginning the creator of Heaven, the earth, the depths and the mountains."

Does all our modern learning and science bring the created any nearer to a comprehension of his Creator? Bahá'u'lláh states the eternal mystery in this wise: "God, singly and alone, abideth in His Own Place which is Holy above space and time, mention and utterance, sign, description and definition, height and depth."

And because humanity is one, religion also is one in its essence. Of this, too, these "Pagan Scriptures" offer us evidence. Differences there are, but they have to do with rituals, creed, man-made dogmas, and this book helps us to forget these, rather than to emphasize them.

Occasional illumined and scholarly souls have recognized this oneness of humanity in its search for the Eternal and hence the oneness of religion in its highest and purest sense. We find Henri Amiel saying in his Journal, "All [nations] have some religion, some ideal end for life; all aim at raising man above the sorrows and smallnesses of the present, and of the individual existence; all have faith in something greater than themselves; all pray, all bow, all adore; all see beyond nature, Spirit, and beyond evil, Good. All bear witness to the invisible. Here we have the link which binds all people together." Such as this has been the knowledge of a few great souls in all the ages, but to the masses, even to the average man, those outside their own religion are beyond the pale, pagan and heathen. This book of Miss Turnbull's brings within easy reach of anyone so inclined the

means to become familiar with other sacred Scriptures and compare them with his own. And "why" she asks, "should we deny ourself this delight? For it is a great pleasure to commune with the great ones of heaven and earth."

Indulging ourselves for a few moments in this delight, we find fresh reminders of the Bahá'í teaching that the foundation of all religions is one. For example, in many of these ancient scriptures we find the thought that through purifying our hearts, thoughts and lives we may come to know God. On the doors of an ancient temple this inscription was found: "God findeth His satisfaction in truth, and He findeth His pleasure in the most perfect purity. God holdeth purity dearer than millions of gold and silver offerings." In the Upanishad we read: "God is not apprehended by the senses, nor by austerity nor by good works. When a man's nature is purified, then doth he behold Him who is without parts." We find too, in these records of man's search for the true way of life, spontaneous outpourings of love for God's beauty: "Thy love is in the south, Thy grace is in the north, Thy beauty taketh possession of all hearts."

Now and then shines out the peace ideal. In the following prayer peace is envisioned as a bright gift *sometimes* sent by a loving and powerful God. Seldom, if ever, appears the idea of *universal* peace. That has been reserved, perhaps, for our day and age. This is the prayer, written by the Greek poet Aristophanes:

"O Thou that makest wars to cease in all the world, in accordance

with Thine ancient name we beseech Thee, make war and tumult now to cease.

"From the murmur and subtlety of suspicion with which we vex one another, give us rest. Make a new beginning, and mingle again the kindred of the nations in the alchemy of Love, and with some finer essence of forbearance and forgiveness temper our minds."

What better ideal of human relationships could be thought or expressed? It is on the same plane with the thirteenth chapter of First Corinthians: "Love suffereth long and is kind; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, . . . rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things believeth all things, hopeth all things, endureth all things."

A little pamphlet published several years ago by one deeply interested in the Bahá'í teachings gathers together the various forms in which the Golden Rule has appeared in the different sacred writings of the world. These are some of the most striking versions of that fundamental teaching. In a manuscript written in Egypt 5,550 years ago is found: "If thou be among people, make for thyself love the beginning and end of thy heart." In the Mosaic law it is written, "Thou shalt love thy neighbor as thyself." At the first Buddhistic Council, held in 477 B. C., this same ideal was phrased as, "One should seek for others the same happiness one desires for oneself." A century and a half before Christ the law of Rome once more repeated

the theme: "The law imprinted on the hearts of all men is to love the members of society as themselves." Muhammad gave another expression to it in the Qur'án, "Let none of you treat his brother in a way he himself would dislike to be treated." And in our own day Bahá'u'lláh has said, "O Son of Man, wert thou to observe justice, choose thou for others what thou chooseth for thyself."

Thus, as students explore the field of recorded religion, more and more is borne in on the thoughtful mind the truth of one of the basic Bahá'í teachings: "The foundation of all religions is one."

"The foundation underlying all the divine precepts", says 'Abdu'l-Bahá, is one reality. It must needs be reality, and reality is one, not multiple. . . . But we can see that certain forms have come in, certain imitations of forms and ceremonials have crept in. They are heretical, they are accidental, because they differ: hence they cause differences among religions. But if we set aside these imitations and seek the reality of the foundation we shall all agree, because religion is one and not multiple."

Those who are spiritually sensitive are surely receiving light and inspiration in this New Age from the Divine Source of Light, to labor for the enlightenment of mankind; some, like the gifted compiler of this book, to work for "a deeper understanding of the alien races who have sought and are seeking still, the one true God." We join with her in the hope that the book may "bring about a greater sympathy and charity between all countries, sects and times and creeds."

KING AMITY THE THIRD

LOUIS G. GREGORY

AT GREEN ACRE, in Maine, where the Bahá'ís have their summer colony, King Amity the Third reigned in August. Do you know this monarch? Have you ever attended his court? A kindly despot is he, genial and wise. His courage is high. His borders ever widen. His wit scintillates; his humor flows; his joyousness is radiant. His knowledge illumines the minds. His spiritual wine exhilarates the hearts. His courtiers are picturesque, and vary from the love-lit faces of childhood to the frost of honored age and include all races. He imposes upon them the obligation of true knighthood. Each and all from the good they say and do, appear to adopt as an emblem that fine old motto, *noblesse oblige*. Perhaps some day Dame Ether, from whom naught is hid, will surrender the full life story of this sovereign and thus reveal a most fascinating book. An influence so potent and subtle, ever invading new fields, always calling into being that which is fine and rare, summons the noblest treasures of minds and hearts. Hearts and minds are oft surprised by their own responses! The sorrowing forget their woes; the proud become humble; the estranged are again friendly. Superstitions flee; prejudices melt; that which is selfish seems to vanish! On the other hand, principles loom, ideals are realized and noble deeds are done under the mystic sway of this king of service. The rain of bounty and

the sunshine of love meet in this court; for amity between races is one of the names and attributes of the eternal King. Happy are those who meet and greet Him!

Those who met 'Abdu'l-Bahá during the years of His service recall what joy He gave to those about Him. Amity is His creation and one of His marvellous signs in the world. Herein lies the mystery of life, light and power to those who reflect. It is through the universal spirit of service that the earth is illumined by the knowledge of God. Existence smiles as the Light of God, Bahá'u'lláh, is manifest in the world.

The truth that makes men free was freely spoken at the third Amity Conferences at Green Acre. Miss Mary Maxwell, the chairman, opened the first session by reading the address of 'Abdu'l-Bahá on the points of unity between the races in America, delivered at Hull House, Chicago, in 1912. The points mentioned include their common material origin, the powers of the senses and of intelligence. Besides these he included patriotism, a common language and civilization as well as religion. The one point of difference is color which is thus far-outweighed by the points of unity. The chairman referred to the tragic results of prejudice and misunderstandings and with simplicity and directness pointed the better way.

Letters of regret from Rev. Dr. Samuel McComb, one of the found-

ers of the Emanuel Movement in Boston, and Mr. George DeForest Brush, the noted artist, were read. Each expressed warm appreciation and hearty accord with the spirit and purposes of the conferences.

DR. LESLIE PINCKNEY HILL, poet, educator and chairman of the Interracial Peace Committee of Philadelphia, opened his masterly address with a warm tribute to the workers of Green Acre, those of the past whose hands are now still, those of the present who still valiantly struggle. He drew an impressive picture of world depression due to class tyranny and prejudice, but turned soon to the bright side as he traced the recent trend toward interracial understanding. Perhaps, commented the speaker, these new signs may be but straws in the wind, yet they indicate a power that increases in volume and effectiveness. He appraised highly the gift of tact in handling difficult situations and felt that all who would share the good things of life must possess this treasure. The removal of difficulties between the races is not impossible today. It becomes in fact only an incident to those who think in cosmic terms. Sensitized natures are turning more and more away from the blight of prejudice and in agony of soul are asking how long must it last.

As signs of progress Dr. Hill noted the increase of books on race relations and also the number of organizations that create favorable publicity. He praised the interracial work in the Southern states so gallantly led by Dr. James H. Dillard, who reflects, with his associates in the former slave states,

the increase in the number of those who reason together. The concessions of the white world to the black world are amazing to those who have been long used to oppression. This is leading to a new attitude on the part of black men shown by many spiritual signs. The absence of reds and violent agitators among the colored race and the ability of blacks to smile were among the chief assets of their collective life. Another asset is the enlarging contribution of the Negro race to the nation's literature and art. The universities of the South are now studying race relations sympathetically and constructively. Yale University, one of the great institutions of the North, has recently established a course in human relations. In conclusion he exhorted patience, suggesting that black men should use oppression as wings to fly heavenward.

Mr. Allen B. McDaniel, chairman of the Bahá'í National Spiritual Assembly, was the second speaker. He declared such conferences as this to be a source of real inspiration and help. He defined a human engineer as one capable of getting results from intricate and dangerous situations in human relationships and discovered him here. He deplored any lack of full justice for any human being, but felt that the time is not distant that will bring the full measure of justice to all. This will mean free and equal opportunity to develop the God-given powers with which every person is endowed. The literature, art and music of the colored race indicate progress. All human beings must have equality of opportunity. All are children of the same par-

ents, all signs of the same love. We must show mercy and kindness to all our fellow beings. Infinite patience is needed; but we must also have faith in the Day of God when the decree is peace and harmony among all the peoples of the world without distinction of race, class, color or creed. He told of the happiness of 'Abdu'l-Bahá in seeing in each face the face of His Father.

DR. GLENN A. SHOOK of the department of physics, Wheaton College, presided at the forum on race relations. The Community Four of Boston, Dorothy Richardson, contralto, Eleanor Wallace, reader, Dorothy Wood, accompanist and Inez Braithwaite, violinist, supplied the music for all sessions with fine artistic skill.

Mrs. Agnes S. Parsons, organizer of the first Amity Congress under the instructions of 'Abdu'l-Bahá and held at the nation's capital, in May 1921, for the first time publicly told the story, one replete with human and divine interest. Difficulties were very great at the time of this pioneer service. Many of her most influential friends were heedless and indifferent. But trials were overcome when an effort was made and worker after worker became attracted to the cause. One of these was the Honorable Moses E. Clapp, a former United States Senator, a life long friend of the Negro, who counselled her to enlist the aid of conservative people, as the radicals were already won. Lift it up into the spiritual realm, he advised, and work for high ideals and wider sympathies on a plane above mere political agitation. On the recommendation of California friends,

Senator Samuel E. Shortridge, who took the same view, was obtained as a helper. Mrs. Parsons concluded her interesting narrative, which told of success through sage advice and spiritual guidance, by reciting a poem written by Countee Cullen.

Mr. M. C. Oglesby quoted Shoghi Effendi as saying that so difficult a problem could be settled only by concessions on both sides. The speaker felt that the gravity of the problem was increased by the disparity of numbers of the two races. Because of this he thought it wise for the colored people, who are numerically at a disadvantage, to move with such wisdom as to win over at least half of the whites.

Mr. Robert W. Bagnall spoke of the desirability of the two races mingling for cultural and spiritual reasons. Once during a pastorate which he held in Detroit, the pastor of the great cathedral requested him to invite two of the former's members who had long been parishoners but were colored, to abandon their membership in the cathedral for the colored church. Mr. Bagnall replied that they were more needed as members where they were. But why, questioned the rector, seeing that they are poor people, while my membership is wealthy and yours poor; would they not feel more at home among their own people? Not so, replied Mr. Bagnall, for as members of the cathedral they give your membership a wonderful opportunity to practice the all-embracing law of love which they profess. He expressed regret that prejudiced people are so often vociferous with their viewpoints, while those who are personally free from prejudice

are yet either passive or even acquiescent with the prejudices of others.

Prof. Stanwood Cobb seconded this regret, which he illustrated by the story of how a worthy colored man was once debarred from membership in an alumni association in deference to a minority of prejudiced folk, although the majority, free from prejudice, favored his admission.

Dr. Shook mentioned the good will sincerely extended the colored people by the best families of the South.

Dr. Edna M. Tibbetts illustrated the ties which bind all men together by the analogy of the atoms and their interdependence. Human interdependence is not a mere sentiment, it is a scientific and spiritual law. It is inescapable. We best commune with God when we love our fellow beings.

MR. F. ST. GEORGE SPENDLOVE presided at the closing session. He set forth the need of building civilization upon a solid foundation. Nothing can be stable if so great a problem as that of harmony between the races be neglected. Reading from the London City Temple address of 'Abdu'l-Bahá, he hailed the day when all men should live as brothers. 'Abdu'l-Bahá with clear vision saw the need and prescribed the remedy. This is indeed the most important thing, for which even important things should be neglected. Prophets appear to tell people the simple things, not the things they can know for themselves. The right treatment of our fellow beings belongs to this category. When we

are able to put our principles into practice the Divine Cause makes progress. The race question is a vital issue on this continent. We must make our ideals and principles apply to it in every way.

MR. ROBERT W. BAGNALL, Director of Branches, National Association for the Advancement of Colored People, took for his subject, "Race Prejudice and Civilization," and gave his hearers many a thrill. In beginning he related the well known parable of the several blind men who went to see an elephant, each being deluded by his partial conception as to the reality of the whole. H. G. Wells was quoted as saying that the worst of human ills is prejudice as it causes more war and distress than any other. Although it has caused great suffering here in America, it must be conceded that conditions here are not so terrible as in other countries.

Many people think that prejudice is innate, but this is untrue and only a misconception. So-called races are only the result of temporary and geographic conditions. A race integrity bill introduced into the legislature of Virginia, recently developed some startling disclosures when it was found that many persons who were proud of their admixture of Indian blood had also Negro blood, this through the admixture of the blood of the said two races which has gone on for centuries. The questions arise, What is a Negro? What is a white man? Every definition of race breaks down. All people have pigment and are therefore more or less colored. In the mingling of races the light people are growing darker

and the dark people lighter. This causes many amusing incidents, as when people traditionally of one race are mistaken for those of another. The millions and billions of ancestors which each person can claim proves mathematically that in the past all races have mingled their blood. The delusion that one race is inferior to another vanishes in the light of scientific inquiry. This is well, for as long as one race feels that another is inferior it is impossible to be just. Racial purity is pure fiction. The human race is tending more and more toward unity and an olive complexion. Interracial conferences are now multiplied. Organizations galore are now working to bring about happier conditions. People of the same attainments, regardless of color, work side by side. By all means get such groups enlarged. Always be ready to acknowledge that the other fellow is also a human being. Rebuke those who fall away from truth and always be assured of victory in a noble cause.

In conclusion the speaker paid a glowing tribute to the Bahá'is, many of whose spiritual centers he has visited in his extensive travels. As the Bahá'is, despite the exaltation of their aims and ideals are

misunderstood by people, doubtless they can understand the difficulties and adversities of other groups that struggle to abolish prejudices in the world.

MR. ALBERT VAIL, the last speaker said in part: A few friends are with us. Surrounding us are many foes. It is much like the problem of war. Great is the danger! Colossal perils need colossal remedies. Five hours a day of study have made Mr. Bagnall the walking encyclopedia that he is. He is a combination of work and love. As a Christian minister he embodies these ideals.

Christ has educated America in tolerance and freedom of speech. Where is now the power that can remove prejudices of all kinds. Turning to the past we find that the gentle Buddha brought India a thousand years of unity and peace. Such was the power of a real educator. Muhammad likewise destroyed the caste system over a large part of India and also united the Arabian nation. The old religions have all become stratified today. Yet there is a mighty Force at work. This is the Creative Power of Divine Love which is descending to the world in this, the Day of God.

*"The Bahá'í Movement imparts life. It is the cause of love and amity amongst mankind. It establishes communication between the various nations and religions. It removes all antagonisms. * * * The Bahá'í Movement bestows upon man a new spirit, a new light, and a new motion. It enlarges the sphere of thought. It illumines the horizon of the intellect. It expands the arena of comprehension."*

'Abdu'l-Bahá

WORLD THOUGHT AND PROGRESS

"NATIONS have always sought to embody great undertakings in harmonious architectural form. Over the whole earth and at all periods they have raised the pillars of their temples and public buildings and reared to the skies the minarets or towers of their mosques and churches like an act of hope and faith carved in stone. All the great ideas of all civilizations have their imperishable monuments which are eternal reminders of the conquests made by the human mind. * * *

"Inevitably my thoughts turn to my own country, where monuments of the past recall the long history of several great civilizations, all of which do honor to each other and influenced each other from far distant times when the confines of Asia were the cradle of our modern civilization.

"When we read the lessons embodied in these stones it seems to me we feel with increased force the tragedy of the factitious differences between us. Our eye takes in one wide sweep the magnificent common patrimony of mankind. From whatever country we come all the great names which have been familiar to us from childhood, names of famous buildings or magical towns, appear to belong to us as our own and inspire us all with the same pride.

"But now for the first time a building is about to be erected which will be the common property of the peoples united in the same sentiments of confidence and brotherhood. On this solemn day

on which we have the honor to see this foundation stone laid we pray it may truly be the symbol of a new age." *Prince Foroughi of Persia, President of the Assembly, at the laying of the corner stone of the new home of the League of Nations in Geneva.*

"WE BELIEVE that the nature of Reality is love and that the establishment of the kingdom on earth is its sacred task. As the children of this Reality, we are the partakers in this great and holy task.

"Though our avenues of approach to this ideal may differ, and the terminology may differ, we believe that the ultimate truth is one and we all are one.

"It matters little what we may call the various avenues of approach toward the realization of the kingdom on earth. One may call it Buddhism, another may call it Christianity, or the Bahá'í movement; the essential is to bring about a state of mind and condition in which the fatherhood for all mankind is established, above sectarian and denominational interests.

"We all differ in degrees in our expressions, and in our beliefs, but we are one in the Reality and its branches. I am convinced that the more this idea of the unity of mankind is advocated and believed by us, the more we will find tolerance, friendliness and international peace."—*Archbishop Nisshu Noguchi of Tokyo, in an address at a Bahá'í meeting in Honolulu.*

"THE FLOURISHING 'Universidad Nacional,'—[Mexico] has more than 10,000 students, a good part of which are women. The practice of interchange of teachers and students has been carried out for several years with the United States, France and Germany, rendering satisfying results. Mexican students, as a general rule, score high in the American universities, and American teachers who were teaching in Government schools at the time, have told the writer that the average Mexican school child is quicker and more intelligent than the average American.

"The most interesting experiment is, though, the establishment of the rural schools, which are the apple of the eye of the Federal Education authorities. Professor Dewey considers them one of the most important social experiments of the world, of interest, not only to Mexico alone, but to all nations, because they are an effort to incorporate the Indians (80% of the population), into the social group. In spite of the difficulties of obtaining teachers, 2,649 of these rural schools, 1,000 of which were opened last year, already are working. During this year, 2,000 more were to have been established, and not only that, but the number of teachers in each was to be increased.

"This educational revolution is then, not only an effort to educate the 80% of Mexicans that were despised and left uneducated before, but it is also an indispensable way towards the political integration of the country.

"Much more interesting than the number of these rural schools is

their spirit and tendencies. Mr. Saenz, Subsecretary for Public Instruction, who has been a teacher of the Lincoln School in New York, says in a lecture given at Chicago University that nowhere has he seen better examples of socialized schools than in some of these rural schools in Mexico. Professor Dewey goes further and says that there is nowhere in the world an educational movement that presents a more intimate spirit of union between school and social activities, as in these schools. . . . And so Mexico, now passing through the throes of adolescence as a nation, may yet develop a much finer type of civilization than we have in many of the older countries of the World."—*Consuelo Reinert Viuda de Aldag, before Pan-Pacific Women's Association, Honolulu. Pan-Pacific Union Bulletin.*

UPWARD OF 200 prominent Chinese sailed August 24 on the President Cleveland for an extended tour of the United States in the interests of Sino-American friendship and trade. The project is being promoted by the Friendship Tour Co."—*Washington "Post."*

"JAPANESE, CHINESE, Filipinos, Koreans, Negroes and Indians are among the student body, but they are a foreign colony, herding to themselves. How can we expect these representatives of other races to judge us fairly if we as hosts do not honestly make effective attempts to become their intimate friends."—*The Oregon Emerald, student daily of the University of Oregon.*

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 20

NOVEMBER, 1929

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His Majesty King Zog I of Albania (See page 234).

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"We work and pray for the unity of mankind: that all races of the earth may become one race, all the countries one country and that all hearts may beat as one heart, working together for perfect unity and brotherhood." —'Abdu'l-Bahá.

SO NEAR ARE the majority of thoughtful men to the concept of world peace, says President Butler of Columbia University, that no individual ventures now to make public any opposition to this ideal nor can statesmen who oppose it stay long in power.

The peace ideal has certainly gained ground enormously in the last decade. It is the theme which next to aeronautics most dominates the newspapers, which sensitively reflect current public interest. Countless books and magazine articles deal with this concept in one form or other, and the various peace organizations—each with their own specialized publications—enlist the earnest cooperation of memberships aggregating millions.

In spite of all this display of interest, enthusiasm, desire for universal peace, there remain certain deep-seated causes of war which while they continue to prevail will unfortunately frustrate the world's will to peace.

Much that has been provocative of war in the past, enlightened nations have now outgrown.

War for the sake of religious rivalries and animosities, war for pure plunder either of goods or of territory, or war for the mere satisfaction of national pride and vanity,—such wars become more and more unthinkable as the world's leading

nations—in retrospective wisdom—reflect upon the horrors and prolonged costs of Armageddon.

There is, however, one deep-seated cause of war which is far more powerfully operative than all the peace opinion that any nation can at present muster; and until this cause is dispelled the volume of peace idealism—no matter how great—will be ineffective when put to actual test.

I refer to the habit of thought of all nationalities, of putting national interests first—to the sacrifice, if necessary, of any or all other nationalities.

Nationalism, a larger development of the tribal instinct, not only makes paramount the interests and welfare of the homeland—a natural and perhaps fundamental need; but in so doing, tends to be utterly regardless of the interests and welfares of all other peoples.

It is this selfish and negative aspect of nationalism which is the chief remaining cause of war. And not until people rise to a larger, more liberal, and more humane concept of nationalism will war be abolished.

For no matter how many Leagues for peace exist, so long as the world's great nations express pre-vaillingly the attitude, "My nation first, regardless of the needs of others," war will break out when-

ever any given nation—in asserting this aggressive and too exploitive form of the national will-to-live—runs counter to the similar will-to-live of another nation.

UNQUESTIONABLY, the world's will-to-peace must be erected on the solid foundation of inter-national understanding, sympathy, and well-wishing. All men must come not only to perceive but also emotionally to feel a larger than national brotherhood; to the extent that they would not wish their own nation to unduly prosper at the expense of any other nation.

“Am I my brother's keeper” is a query which nations, as well as individuals, must now earnestly ask themselves.

Already enlightened nations have the rapidly growing habit of expressing in a helpful and concrete way their sympathy for other nations in distress. This practical humanitarian sympathy, as best exemplified in the Red Cross, is perhaps the finest aggregate expression of the human soul which this planet has yet witnessed.

But such sentiment, evoked by suffering, is not enough. It deals effectively with wound-binding, but does not yet enter the field of causation.

The help given by America to Italy at the time of the Messina earthquake, and to Japan in their similar terrible catastrophe of 1923, was noble in concept and in quantity. Such benefactions exert a tremendous influence toward good-will between the nations concerned.

But such beneficence, with the mutual sympathies and appreciations involved, are not sufficient.

Each nation must, in addition to this, seek to refrain from national measures needlessly offensive or even harmful to other nationalities.

There must be a constructive all-pervading sympathy, intelligent enough to be cognizant of the injurious results to other nations of any proposed nationally self-interested measure; and deep enough—when injury to other peoples is apparent—to refrain so far as possible from such activity.

WE HAVE NOT yet reached the Millennium; and it is useless to ask of any nation that it prefer itself to suffer, than to be the cause of suffering to other nations. But at least we can make a beginning of thinking in world-terms rather than in terms only of national self-interest. And we can aim at dealing justly with other nations in the sense that real justice would require each nation to remit somewhat its desire and aim to get richer and more prosperous through measures, whether political or economic, which directly operate to make other nations poorer.

This represents a moral height to which—if the writer is not mistaken—humanity has not yet risen nor consciously aspired to rise. Yet to this height mankind must rise before warfare can become eliminated from our planetary affairs.

Such a concept of world brotherhood must spring from the spiritual potentiality and capacity of man to love others as himself. This positive quality of love—not only as between individuals but also as between peoples and nations—must become the leaven to give life to the splendid materials for peace already being assembled in the conscience of humanity.

RIVALRY between the different races of mankind was first caused by the struggle for existence among the wild animals. This struggle is no longer necessary, nay rather, interdependence and cooperation are seen to produce the highest welfare in nations. The struggle that now continues is caused by prejudice and bigotry. Today nothing but the power of the Divine Word, which embraces the reality of all things, can draw together the minds, hearts and spirits of the world under the shadow of the heavenly tree of unity."

IN these days there must needs be a mighty power of accord instilled into the nations. The principle of the oneness of the world of humanity must be proclaimed, understood and put into practice so that all nations and religions may again remember the long forgotten fact, that they are all the progeny of primordial humanity, Adam, and the denizens of one land. Are they not breathing one air? Is not the same sun shining upon all? Are they not the sheep of one flock? Is not God the Universal Shepherd? Is He not kind to all? * * * If the people are emancipated through One Spirit, there is not a trace of doubt but that the greatest bond of union and harmony will be established among them."

SELF-INTEREST is at the bottom of every war. Greed, commerce, exploitation, the pushing further of the boundaries of the kingdom, colonization, the preservation of the treaty rights, the safeguarding of the lives and interests of the citizens,—are a few of the pretexts of going into war. And it has been proven by experience that the results of war are ruinous, both to the conquerors and the conquered. * * * But in this luminous century the greatest bestowal of the world of humanity is universal peace which must be founded so that the realm of creation may obtain composure. * * * Like unto a spirit, this ideal must run and circulate through the veins and arteries of the body of the world."

'Abdu'l-Bahá.

THE BASIS OF BAHÁ'Í BELIEF

CHAPTER 1. INTRODUCTION

KEITH RANSOM-KEHLER

What is the nature of a Prophet or Manifestation of God who becomes the Founder of a great religion? Are such Mediators necessary between the Divine Essence and humanity? If so, why? And how can humanity be assured of the validity of Prophethood on the part of those who claim its allegiance in that name? None sincerely interested in religious truth can be indifferent to these pregnant questions which lie at the basis, which concern the very essence of the claim of religion to the allegiance of the human heart. These questions are answered with great clarity and effectiveness in a series of articles by Mrs. Ransom-Kehler of which this is the first.

"In this day he who seeks the Light of the Sun of Truth must free his mind from the tales of the past, must adorn his head with the crown of severance and his temple with the robe of virtue. Then shall he arrive at the ocean of Oneness and enter the presence of Singleness. The heart must become free from the fire of superstitions that it may receive the Light of Assurance and that it may perceive the Glory of God."—Bahá'u'lláh.

APPARENTLY there is something of inestimable value to God in having men recognize, independently, the Manifestation of His Power and Glory whenever He appears in the world. This, according to the teachings of Bahá'u'lláh, which are clearly upheld by the evidences of history, is subject to the same periodicity as natural phenomena.

For, to paraphrase the figure of 'Abdu'l-Bahá, just as the phenomenal sun returns from year to year in order to resuscitate and revivify the dead physical life of the world, so from age to age a great Sun of Truth and of Righteousness appears to germinate and fructify the dead spiritual life of man.

In truth the whole world of na-

ture is, as it were, an illustration or a reflex of this sublime Cycle which is the life and light of man: the return of spring, the diastole of the heart, the coming of day, the flow of the tide, the inhalation of the lungs—are but the pattern of His Divine Action stamped everywhere upon His creation.

Each Great Prophet Who has ever appeared in the world has covenanted with His followers concerning His Successor; there is no religion which does not definitely hold out this assurance to its followers:—that God will again send One to succor, to guide and to save men.

Perhaps the most curious example of human blindness and perversity is the consistent way in which we scorn, reject and persecute God whenever He thus reveals Himself to us. For if Almighty God the Eternal Power and Life and Law and Wisdom of these vast interpenetrating universes, each in itself complete, perfect and incomprehensible—if Omnipotent Principle would reveal Itself in any manner that could be apprehended by the weak, finite mind of man, we could never see more of God, know more of His nature, observe more of His power, nor draw nearer to Him

in love and assurance than is possible through this Mighty Being Who returns to us from age to age, the Eternal Messiah, "the continuing Christ," the Ever-Present Word of God, "He whose goings forth have been from of old, from everlasting."

In the terminology of Bahá'u'lláh this great life-giving Messenger Who reveals the Will of God to man, is He who expresses all of God that human beings can ever grasp and need ever know: therefore He is called the Manifestation of God.

Now although the followers of every Manifestation and the adherents of every religion have been taught to look for the reappearance of the same Majestic Authority that already holds sway in their lives, the signs of His coming are universally misleading.

If Moses and the Prophets had said, "In a certain year in the reign of Augustus Caesar, a woman of such descent and a man of such other ancestry journeying from Nazareth to Bethlehem will there greet their first born: He is My Successor; follow Him,"—how simple such an arrangement would have been; what suffering and tragedy it would have obviated, beheading, stoning, rending by wild beasts, imperial bonfires of human victims; not only the hideous variety of martyrdom, but the crucifixion of the "Holy One and Just," the humiliating and degrading death of the common malefactor for Him without Whom "was not anything made that was made, Who came unto what was His own but His own folk did not welcome Him."*

However, this procedure evident-

ly does not conform to the spiritual requirements. On the contrary it would seem as if every device were used to blind and mislead men with regard to the Divine Identity of the Manifestation. According to prophecy Jesus was to sit upon the throne of David, rule with a rod of iron, cause the lion and the lamb to lie down together; in short, so extravagant were the claims made for Him that when a peasant announced His candidacy for these exalted positions the Jews speedily rejected Him on the basis (amongst other things) that He did not fulfil the prophecies.

Today we see in the light of His accomplishments a Supreme Monarch to Whom earth's greatest kings and potentates bow in obeisance.

It becomes clear to us as we observe this unhappy drama reenacted in each succeeding dispensation, that some vast purpose, some inscrutable cause is subserved by having men voluntarily and in spite of every obstacle penetrate "the clouds of His Glory," those external obstructions and disqualifications that seem to hide the Sun of Truth, and find an Eternal Reality in this superb Being whenever He appears; sometimes a peasant, sometimes a prince become a beggar, sometimes a camel-driver elevated to the most exalted human power, sometimes, as in the case of Bahá'u'lláh, a nobleman, descendant of a royal dynasty, conquering from a fetid prison the vast domains of East and of West.

To see—behind the peasant, the beggar, the king, and the prisoner—that aloof serenity of ageless Om-

*John 1:10-11.

nipotence that no assemblage of men, even combining to assist one another, can long deny or withstand: to see this station of God made manifest is a privilege of which few avail themselves at the moment when they are most needed; but inevitably before His Throne Eternal in the Heaven nations and peoples seek sanctuary when the clouds of human blindness roll back and the Sun of Reality reaches the meridian of His effulgence.

There is no evidence, for example, that more than a score of people continued to believe in Jesus at the time of the crucifixion. That was too great a test of faith for any but that tiny handful who had been baptized in His Love and immersed in His Favor. And still the teeming millions of the Roman Empire were powerless eventually, to cope with the impulse set in motion by this preferred band of simple, ignorant, unknown men and women: for in them lay the germ of spiritual life, the power to fructify and produce seeds—and *they alone possessed it*. 'Abdu'l-Bahá says that five grains of wheat are worth more than a thousand tons of weeds.

Why should not we today, with all the revealing light cast upon the workings of the inner life of man by subliminal psychology; by a better understanding of crowd reflexes; by the welding of history into one single instrument whereby our group processes are more clearly grasped; why should not we be able to discount all the tragic and costly mistakes of the past and severing ourselves from the prejudices and inhibitions that blind and mislead us, approach with clear, inquiring

minds this stupendous Bahá'í claim: *that Bahá'u'lláh in this great Day of God has returned to renew His Ancient Covenant with man; to make low every mountain (removing by His inclusive social program the obstacles to human understanding and cooperation) to exalt every valley (inculcating the practice of those virtues that are neglected by the strong and proud) so that all the trees of the field (mankind) may clap their hands?**

The great religions of the world without exception teach exactly the same great fundamental truths: the Oneness of God and the Oneness of Mankind. At this time they all expect the coming of a Promised One: The Brahmins await the twelfth incarnation of Vishnu; the Zoroastrians (Parsis) the coming of Shah Bahrom; the Jews their Messiah; Buddhists the fifth Buddha; Muhammadans the Imam Mahdi; Christians the return of the Effulgence of the Christ. In each prophecy the coming One will unite the nations, spread the principles of peace and of brotherhood, inaugurating an era of spiritual progress.

Naturally it is incredible that if each of these expected Manifestations returns severally there could be any more unity or understanding amongst religions than exists at present. He Who will unite the hearts of men, Who will establish that great ideal Kingdom in the lives and practices of men as taught by all the religions of the world, can be but One; One Who will fulfil *all* the prophecies, uphold all the sacred and blessed teachings of the religions of the past, identical in

*Isaiah 55:12.

their import and in their influence; will possess that latent Power always infused into men by the Manifestation which lifts them to higher levels of aspiration and achievement and creates anew in withered lives and stagnant minds that inexhaustible fecundity which produces new heavens and new earths.

Presenting this majestic claim of the station and purpose of Bahá'u'lláh, the Bahá'í teacher is confronted with three or four typical objections. If the audience be Christian the first reaction is, "Why should we accept any other Manifestation than Jesus? He is sufficient." If Unitarian, in any of its aspects, "Bahá'u'lláh has exerted an admirable influence, but He is, like Jesus, a man of unusual per-

sonality; nothing more than an exceptional human being." If influenced by the modern cults, "What do we need with a Mediator; why not go to God direct?" And finally, most important of all, "We have been warned against false prophets; how can we be sure that Bahá'u'lláh is not one of these?"

Therefore it is my intention in a series of articles to answer these apparently legitimate confutations, exhibiting the signs and proofs and evidences of the validity and divine authority of the Bahá'í Claim.

"The doors of the Kingdom are open," and in this hour of restitution Bahá'u'lláh summons us again to the spiritual order of life, whose paths are pleasantness and whose ways are peace.



"Verily we should consider the Divine Prophets as the intermediaries, but mankind has made use of them as causes of dissension and pretexts for warfare and strife. In reality they were the intermediaries of love and reconciliation. If they were not sources of love and fellowship amongst men, then undoubtedly they were not true, for the divine wisdom and purpose in sending the Prophets was the manifestation of love in human hearts. Therefore we must investigate reality. First of all let us determine whether these Prophets were valid or not by using rational proofs and shining arguments, not simply quoting traditionary evidences, because traditions are divergent and the source of dissension."

'Abdu'l-Bahá.

ALBANIA AND THE DESTINY OF EUROPE

MARTHA L. ROOT

In a series of two articles the well known journalist and Bahá'í teacher, Martha Root, describes a country little known to Americans. The Albanians, however, as the author states, have played an important part in the history of southeastern Europe. The Editor has had occasion to visit Durazzo mentioned in this article; and counts as one of the finest characters of his acquaintance a Turk of part Albanian ancestry whose grandfather was an important Sheik of the leading Bektashi monastery in Constantinople, a remarkable sect of the Muhammadans which the reader will find described in these articles.

ALBANIA, this country which is so little known, may perhaps hold the destiny of Europe. If she can become a Switzerland or a Holland, if during her evolution to this, there is tranquility in the state and if neighboring countries will refrain from greedily grabbing what is not their own, then a serious European conflict may be averted. Albania is the arsenal of the Balkans and a match touched to it would blow up Europe.

The Great Powers and the League of Nations created the present Albania as an independent state in 1912. His Majesty Zog I, King of the Albanians, is the most able man to be at the head of this little country with its present one million inhabitants. This new state is now playing and will certainly for the next few decades continue to play a very interesting role in international politics.

The Albanians are the oldest nation in Europe but their country is the least known. Before King Zog I came upon the scene less than ten years ago as a young Albanian Napoleon, this land was spoken of as the "mysterious country," "land of miracles," "unknown Albania," "darker than dark Africa" and there was a reason for this. For five hundred years its language was forbidden in the schools, books in

Albanian were not allowed. Indeed for two thousand years the world has witnessed the determination of this remarkable race to hold to its nationality. Truly it merits attention for its deathless struggle and for the opportunity it may give to preserve peace and a status quo in the Balkans.

Albania has the master key position geographically to the Near East. It has been fought for by the Jugo-Slavs under the patronage of Russia. It has been sought by Italy to give her security and a land-locked sea. It is envied by Austria and Hungary and Germany their neighbor. It is the territory that obsesses the thoughts of Greek diplomats. It commands the very shortest route between western Europe and Constantinople, Syria and Palestine.

The Romans saw its advantages and built the Via Egnatia road, that historic road from Constantinople through Salonica, on through Albania to the coast city of Durazzo. This is the road that the Apostle Paul took, and in Durazzo we know he preached Jesus Christ to the inhabitants. (That his faithful teaching bore rare and beautiful spiritual Albanian fruits will be shown later in this article.) This Via Egnatia ended at Durazzo but by ship one could cross the thirty-



Mr. K. Kotta, Prime Minister of Albania
and Minister of the Interior

seven and a half miles across the Adriatic Sea to Otronta, Italy, and there began the Via Appia road leading directly on to Rome.

Albania, a country with approximately 17,000 square miles, is not so large as West Virginia and is about twice as large as Massachusetts. Mr. Charles C. Hart, American Ambassador in Tirana, said the day the writer lunched at the Embassy, "There is not a safer country in Europe to travel in than Albania." On the table in the drawingroom lay a bound volume of the school magazine "Laboremus" of the Albanian Vocational School founded by the American Junior Red Cross and the writer opened to these words which was a quotation from Kelly: "Albania, a tiny country of glorious sunshine, brilliant moonlight, deep blue skies, bright stars, old white mosques and

gleaming minarets; silent cypress trees, Venetian towers and Roman ruins, mountain ranges white in winter, broad valleys with unscratched virgin soil, calm lakes hidden by hills, a coast line with rocky shores and harbors—Durazzo where Cicero spent his exile and Robert Guiscard led the Norman Conquest, Valona of Shakesperian fame,—a brave people, primitive in life with romantic customs and gorgeous national costumes. This is Albania."

Perhaps the tourist asks: "How does one get to Albania? How can he travel when he does get there if there are no railroads? And what are the principal cities?" Travelers can come from Trieste, Bari and Brindisi, Italy across the Adriatic Sea to Durazzo, the seaport nearest to Tirana which is now the capital. Durazzo a city of six thousand inhabitants is also reached by ships coming down the east Adriatic Coast touching at the Jugoslavian ports of Ragusa, Dubrovnik and others. There is aeroplane service regularly from Rome, Trieste, Brindisi to Valona—the most strategic port in the Adriatic Sea,—and on to Tirana. There is also regular aeroplane service between the different Albanian cities: There are motor cars driven daily from one city to another, but good roads are only beginning to be built in Albania. There is a good road from Durazzo to Tirana and a railroad is being built between these two places. The leading cities are Scutari, Tirana, Korcha, Valona, Durazzo, Alessio, Argyrocastro, Berat, Elbasan, Delvina and others.

Arriving by ship to Durazzo, one takes an automobile to go the twenty-six miles to Tirana. There

is constant motor car service and one pays according to the number of passengers. Usually the cars are crowded. If one takes a car alone, he pays for six places. The road is beautiful and thrilling for it leads up the mountains, sometimes curving ledge upon ledge. Hardly any place in the Balkans is more fascinating than these Dajti mountains. One will find Tirana in its physical setting at least, a playground of heaven. It is like a little plain close to the sky surrounded on all sides by these low alluring mountains glowing in such darkly vivid colors. The mists or the atmosphere or something give them a halo, a spirit which seems always to be hovering just above them. No one with a soul can ever visit Tirana and in after years not long to return and feel again the charm of these mountains.

The city itself with its 30,000 inhabitants where six years ago it had only 10,000 and was a very ordinary desolate town with a few little Turkish inns, is having a phenomenal growth. It gives one the impression of a modern city being made before one's very eyes. Everywhere buildings are being constructed and Tirana is stretching out. Some new government buildings and the American Legation's new headquarters a group of three architecturally lovely buildings seem to be quite out of the heart of the city, but one sees that very soon they too will be in the centre, for Tirana must expand very much to house the people who are coming there. Tirana is chosen as the capital because it is in the centre of the country. The King can govern best from this place and

also the mountain city away from the seacoast can be better protected. It is more healthful than the coast city of Durazzo which is surrounded by malaria breeding swamps. However the Albanian Government and the Rockefeller Foundation are working to rid Albania of malaria.

Look from my window, O reader, at 5:30 o'clock this morning. The mountains are so glorious in the fresh glow of dawn. They are deep rich blue as if the sky had embraced them and left its mantle flung across their peaks. Below in the work-a-day world many drivers of donkeys walk beside their beasts of burden and on these donkey's backs hang great packs of cooling-green watermelons. "Whoever will eat so many watermelons?" you wonder, but when you see the many hundreds of soldiers and the workmen rising up like sand clouds to carry the plaster or dig foundations, or hammer, or make more roads, you will realize there are not too many watermelons for this August day with a temperature of 100° Fahrenheit.

NOW TO SPEAK about the moulders of inner Albania: the writer called first upon Mr. Kota Kotta who is both Prime Minister and Minister of Interior. He is charming, keenly intelligent. Like his beloved King, he is young. He said: "The chief aim of His Majesty our King Zog I is world peace. There is no other way for Albania to achieve her high destiny except through world peace. Our King wishes progress and education," and he explained how hard the King is working for a stable and just government, for education, for

woman's advancement and better living conditions.

When the writer asked the Prime Minister about the King's deep love for his mother and if he consults her often on state matters, Mr. Kotta replied: "Yes. The King says he owes his position and his honors to his mother. He trusts his mother and believes in her judgment." The Prime Minister added that wherever there is a good mother, one generally finds sons who have good education and good character. It may be said that King Zog I entrusted to his mother the direction of the whole Mati tribe during the early months of the first revolution when he was fighting in other regions, and she did her work gloriously. He is the hereditary head of the famous Mati Tribe that had its great Princes in the middle ages, and this was also the tribe of Scanderbeg the great savior of Albania in the fourteenth century. (The name Scanderbeg comes from the surname "Iskender-Beg" which the Turks gave him for his valor and masterful strategy, and in complimentary reference to Alexander the Great.) Scanderbeg has been the hero of the Albanians and their very loved King, their last King for five hundred years until September first, 1928. It is psychologically clear that His Majesty Zog I can do far more in Albania as King than he could do as President. The masses in Albania do not understand presidents and republics so well, but a twentieth century king who may be even greater than Scanderbeg appeals to their hopes and to their loyalty. The country will be more settled under a kingship than it would be

with political presidential rivalries springing up every few years.

THE WRITER HAD the unique honor and privilege of an audience with His Majesty Zog I King of the Albanians on Sunday, September first, 1929 in the Royal Palace in Tirana. It was the occasion of the second anniversary of his being crowned King. Of the group of twenty women presented there were a few relatives of the King, other members of the aristocracy of Albania, some members of the feminine club, "The Albanian Woman," of which Her Royal Highness, Princess Sinia Zogu, sister of the King, is honorary President, and the one foreign guest.

We were received in the chancery in the offices of the Prime Minister, at ten o'clock and the writer was introduced to these splendid women as a Bahá'í. She gave a little speech in which she expressed her admiration and love for Albanian women and their work, and her joy that in Albania she saw such friendliness and cooperation between people of all the religions; it was astonishing to see this rare harmony. She also spoke of the beauty and gracefulness of Albanian women, their fine character and the remarkable hospitality of all Albanians.

The festivities for this anniversary had begun the day before. Smiling happily and singing, the Tiranians had decorated their city with laurels from the mountains. Everybody was glad and contented. People dressed in their artistic national costumes had come from the mountains, the towns and the cities. Since 7.30 o'clock that morning the Royal Band had been playing at

intervals and the regiments of soldiers, well dressed, with perfect step and shoulders straight and high, had led the great procession through the two main avenues. The crowds were well-mannered and deeply interested. Aeroplanes circling the city shot down thousands of gay posters wishing long life to the King.

Promptly at eleven o'clock, we were escorted from the chancery to automobiles and motored the short distance of two blocks to the Royal Palace entrance. Thousands of spectators stood respectfully in the streets and in the Royal Driveway. The Royal Band in red uniforms played the Albanian National Anthem; soldiers in gun-metal-grey uniforms stood, every man with his hand on his gun and his eye fixed at attention. We went through the garden up the marble steps and on past the guards whose gold braid gleamed in the brilliant sunlight. We passed through the hall, the diningroom, the library where in each of these royal apartments stood a group of statesmen to greet us. Then we were led into the great salon and there at the farther end of this beautiful receiving room his young Majesty Zog I King of the Albanians stood in state. Tall and very slender, he was simply dressed in his military uniform. There was no gold lace, no velvets, but he looked a King! a soldier King! He was very alert, very bright, very noble, very young to carry the heavy responsibilities of being head of this Balkan Kingdom on which the eyes of the world are turned. In a semi-circle about him stood his faithful fine Ministers of State dressed in full evening dress.

His Majesty Zog I is a man of tremendous character, and the strongest individuality in Albania. Few men would be able to meet the situations which he has faced and conquered. His Majesty Zog I King of the Albanians is the guarantee of the peace. One would not like to vision the chaos that would come if anything happened to him.

"T'u ngjat jeta!" which means "Long life to you!" was heard everywhere that morning. The writer spoke only one word to His Majesty in the solemn moment when he took her hand. It was: "Besabesen!" translated from Albanian it means "I pledge you my loyalty!" As a Bahá'í I have given my word of honor to be "Albanian" in my faithful friendship to this new kingdom. O reader, you would need to come to Albania to know what this word means, but if you are ever extended the "bessa" by Albanians, you will see what a beautiful custom it is. It goes so far that though a person might forgive an injury to his father, his mother, his children, he would never forgive the one who violated the "bessa" which has been extended to a friend in their land.

After passing out from His Majesty's presence we were taken again in the automobiles half a block to the Royal Palace of the Queen Mother of the King. In the first drawingroom we met the five sisters (the sixth sister was away). These Royal Princesses were very pleasant. They are doing their best to help their country. They have the manners of the heart which is the most lovely courtesy of all.

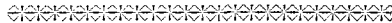
Never to be forgotten was the presentation to the Queen Mother

who received alone in the larger drawingroom. She was all in black and her two grandsons, about sixteen and eighteen years old (who study in Geneva, Switzerland) stood in full military uniform beside her. She was beautiful in her motherhood, so strong, so sincere, so good! She looked just what she is—a *Queen Mother*! She did not impress me as one who cares for frills and exteriors, but she is the kind of woman you would love to have near you in joy and in sorrow, in health and in sickness till the end of the world. She is spiritual, she is understanding.

His Majesty the King is thirty-five years old and in October his thirty-sixth birthday will be celebrated with a magnificent ceremony. Film directors from Paris

have asked to come and make moving pictures. His dear mother is about sixty years old. The King's two married sisters are older than he.

Editors Note—To Baha'is there is a strong appeal in the destiny of these little nations which have for centuries suffered the injustice of suppression of all native literature and thought and freedom. This, as Baha'u'llah taught is the day when justice shall be done and all injustice shall be removed, and in the remarkable recrudescence of so many submerged minorities into recognized nationalities, we find signs of the dawn of the New Day of international justice and peace. What is needed next is that these little nationalities and races recognize themselves as so intrinsic a part of the world program that they do not impose their nationalism as obstructive to the larger brotherhood which will be expressed in the coming civilization when the continents will no longer be cut up into hundreds of artificial customs and barriers and national isolations. The concluding article will appear next month. It deals with the religious and spiritual aspects of the country and people.



“Those kings and rulers whose fame for just government and greatness filled the world did not occupy themselves alone with their personal ambition and the acquirement of riches, but accounted the public weal and the increase of the inhabitants of their countries and the general treasury as their greatest care. Their glory was not bought with gold or silver, but was purchased by the soundness of their principles and the nobility of their aspirations. Such are those rulers who are benevolent and wise, whose dignity and real happiness lie in the well being of the public . . .”

’Abdu’l-Bahá.

PSYCHOLOGY FROM THE SPIRITUAL STANDPOINT

ELLA GOODALL COOPER

We, as Bahá'is, approach the study of psychology as we do every other science which is helpful to humanity, since one of our cardinal principles is that in this day science and religion must work hand in hand in order to bring to pass that spiritual civilization which is the goal of all true education. "Study the sciences," says 'Abdu'l-Bahá, "acquire more and more knowledge. Assuredly one may learn to the end of one's life. Use your knowledge always for the benefit of others."

"Know thyself," enjoined Socrates, without, however, revealing any method of going about it. Nevertheless, the precept still holds good, and extends to knowing one's neighbor, since "the proper study of mankind is man." To the Bahá'is this popular interest, far from being improper, is encouraging, for it is a token of people's interest in one another, which interest we believe will grow and grow till all come to recognize the truth of Bahá'u'lláh's saying, "This handful of dust, the earth, is one home."

In sharp contrast to the popular superficial and often selfish applications of psychology, are the earnest endeavors, profound and beneficent, of the conscientious psychiatrists and physicians, patiently working to unravel the intricate threads of maladjusted lives, using the valuable technique contributed by the psycho-analysts, to bring educa-

tion to the normal, and relief to the abnormal, members of society.

To these men, Janet, Freud, Jung, Adler and others, society owes a debt, which is ever growing, as the efforts, particularly those of Dr. Adler and his colleagues in Vienna, are being extended to cooperate not only with medical men but also with the educator and social welfare worker, and we ardently hope the circle may soon widen to include the enlightened and scientifically-minded religionist, as well. The efforts of this group are directed toward prevention of abnormal conditions through education, rather than merely the relief of the tragic situation after it has been allowed to arise. Is not this the object of spiritual education also?

One of the most distinguished of this group, whom we have lately had the good fortune to meet in America, is Dr. Alfred Adler of Vienna, whose psychology is a method of gaining knowledge of individuals, including knowledge of their inner life, and is founded upon a view of the individual as a whole in himself, an indivisible unit of human society. Thus, while it has grown up as a part of psycho-analysis, individual psychology only uses analysis for the purpose of synthesizing the whole life of the individual.

I have borrowed the above information from Dr. Adler's exponent and interpreter, Philippe Mairet, and will quote a few lines from the

same source, "The supreme importance of this contribution to modern psychology is due to the manner in which it reveals how all activities of the soul are drawn together into the service of the individual, how all his faculties and strivings are related to one end. We are enabled by this to enter into the ideals, the difficulties, the efforts and discouragements of our fellow-men, in such a way that we may obtain a whole and living picture of each as a personality. . . . There has never before been a method so rigorous and yet adaptable for following the fluctuations of that most fluid, variable and elusive of all realities, the individual human soul."

It is precisely because all religions, and the Bahá'í Revelation in particular, have something vital to say on the subject of this same elusive soul, that I have chosen to consider this adaptable method of Dr. Adler as being most closely paralleled by the Bahá'í teaching.

To the followers of this teaching it is always gratifying to witness how such great and progressive men are unconsciously reflecting the Spirit of this Age. Dr. Adler touches on problems deep and far-reaching, applying his principles to many spheres of life as well as to the art of healing, problems which we believe can be solved by the "sovereign remedy" brought by Bahá'u'lláh, the Divine Physician, for the healing of the nations. Thus it seems to me to be peculiarly fitting, in pursuance of one of His basic teachings—namely, religion must conform with science and reason—that we, as Bahá'ís, should hasten to unite our efforts with those altruistic scientists whose services

are being devoted to the amelioration of the enormous burden of mental misery that afflicts humanity to-day.

RELIGION, AS SUCH, seems to find scant favor at the hands of the psychologist, partly, perhaps, because many of the cures, for which religion in the past has claimed the credit, seem to him explainable upon a psychological basis, or, perhaps, because his experience with religious manias has been provocative of impatience for the whole subject, or, perhaps, because he feels religion has lost its ancient potency, or, perhaps, because he regards it not with the eye of faith, but as one seeking scientific truth.

Dr. Overstreet seems to dismiss it with a shrug, saying that many religionists are not really humanists, and that, "Religion, like a good deal of the rest of our life, needs at last to concern itself with real human beings." He refers, as do most scientists and educators, to orthodox religion or theology, but that is not what the Bahá'ís mean by religion.

Speaking scientifically, perhaps the great point of connection between psychology and religion, is that essential longing, which is present in all human creatures, the longing for individual immortality. Although science has demonstrated the indestructibility of matter, yet the actuality of that mysterious realm beyond this life has not been proved by any returned traveler, and man has recourse only to faith if he is to believe what the Prophets have always taught, and what mankind in general wishes to believe—that it is indeed the real life of the

indestructible soul, for which this brief span of years here is but the preparation.

The Bahá'í teachings on this point give comforting assurance to sustain the seeking soul, at the same time appealing to reason and inspiring faith. We believe that faith in immortality and belief in spiritual realities influence conduct profoundly, and mould character to noble ends, and that one of the reasons why so much mental disturbance is painfully evident in the world, is the apparent failure of religion to set forth a unified, convincing and authoritative truth, freed from man-made dogmas and creeds, which will aid struggling humanity to grapple with the overwhelming problems of this complex, bewildering age. Our belief is that the Bahá'í Cause does recognize and satisfy just that universal, crying need.

And to my mind, a most important point of contact between the Bahá'í teaching and that of Dr. Adler is their common conviction of the fundamental "oneness of humanity." It quite thrills me to quote his declaration: "We cannot escape from the net of our own relatedness. Our sole safety is to assume the logic of our communal existence upon this planet as an *ultimate, absolute* truth, which we approach step by step, through the conquest of illusions arising from our incomplete organization and limited capabilities as human beings." And is not the mission of the Bahá'í Movement to unite all the races of the world?

ANOTHER POINT OF CONTACT is education. Dr. Adler speaks of it re-

peatedly. He advocates psychology as the "human science" which should be studied by laymen as well as by specialists, and shows that even the study of the abnormal is necessary to gain an understanding of normal processes (since the difference is only one of degree). He also states that the object of this education of the normal human being and the re-education of the abnormal one is the same—to fit both for a better understanding of human nature, and to develop the social feeling, because man is a social being, not to be considered as separated from human society, but one who must learn to take his place as an integral part of it.

Of course we agree heartily with Dr. Adler that human nature is capable of being educated, moreover that education must begin with the individual child from the moment of its birth, in order that its "behavior pattern" may be correctly and happily set.

'Abdu'l-Bahá shows us that education to be complete should be both material and spiritual, in other words, it should be for the heart as well as the head. The Abbe Dimnet reminds us that Vauvenargues says, "Great thoughts arise from the heart," and Joubert, "There is no light in souls in which there is no warmth." Hence, to the old question, "can human nature change?" we would answer in the words of Dr. Esselmont, a distinguished English physician and Baha'í teacher: "Both education and religion are based upon the assumption that it can and does change. In fact, it requires but little investigation to show that the one thing we can say with certainty about any

living thing is that it cannot keep from changing."

WHAT HAS ALL this to do with modern psychology, you may ask? We earnestly believe that that "science of humanity," as Dr. Adler calls it, can be of still greater value as a healing factor in dealing with disorders of the mind when it becomes touched and illumined by a vital, dynamic religion such as taught by Bahá'u'lláh, Whose appearance is the Sun of Truth in this day.

The vibrations caused by this new influx of spiritual power has brought into being many new schools of thought, numbers of which are concerned with the healing and re-education of suffering and maladjusted humanity. As we have noted, psychology itself has advanced until it has become an important instrument in the hands of the best modern physicians—for it is acceptable to many who will not listen to the worn-out dogmas and creeds of religion, as such, and yet whose needs demand something more than the science of *materia medica* alone. In this respect the rise of these movements, even though they be only pseudoscientific, has contributed to the whole ministry of medicine.

The Bahá'í ideal of the physician of the future might be of special interest here. 'Abdu'l-Bahá says that the physician of the future must be a man scientifically educated and trained, in order to be a skillful diagnostician of disease (to know whether it be of mental or physical origin) and, in addition to this knowledge, he must be imbued with such a love of God, such a love for humanity, such an intense desire to

serve humanity, that his very presence in the sick room will be like healing to the patient. In this day, when disorders of the mind have spread over the world almost like a plague, physicians surely need to use both spiritual and material means of healing, ever striving to find the perfect balance.

AS REGARDS MAN'S social development, Dr. Adler stresses again and again the necessity of early education in order to fix the life pattern of the child by habit, which becomes conduct, and eventually crystallizes into character. He always regards man as a social being and each individual soul as being motivated by the conscious or unconscious striving for a "goal."

It is evident then, in order to assist the souls to fit into their environment and function happily and cooperatively with their fellow beings, some kind of a worthy plan is necessary by which to guide their lives and develop their social feeling; and when ignoble goals are discovered, altruistic standards need to be substituted, and if they can be joyous, so much the better. "Joy gives us wings," says 'Abdu'l-Bahá.

The Bahá'í teaching, upon the same basis of human evolution, offers a magnificent social program, because it is universal, constructed upon the corner stone of the unity of the whole human family; not only that, but in its re-statement of the eternal verities, it is marvelously adapted to the complex needs of evolving humanity in this new and wonderful age.

Progress is so rapid these days that the next generation may have to develop new and different powers

in order to endure the high vibrations of our mechanistic civilization.

Professor Meredith made the same statement that I heard recently made by Doctor Ray Lyman Wilbur, to the effect, that to-day the speed of life is so terrific that man's moral and spiritual consciousness has not yet caught up with the extraordinary rapidity of the material or external changes, thus causing a dislocation so fraught with danger that man stands aghast at the products of his own inventive genius and power, not knowing how to cope with these new dangers that threaten to overwhelm him.

Thoughtful minds cannot but realize that unless man can somehow be educated to encompass these inventions and possess them for constructive service to society, they will surely possess him and destroy the world. Therefore, the education of youth to a realization of the truth that we *are* our "brother's keeper," based upon science and reinforced by the spiritual dynamic of *real* religion, is the only hope of the future, if civilization is to be saved.

Bahá'ís believe that the social program, revealed by Bahá'u'lláh and elucidated by 'Abdu'l-Bahá, gives to humanity the solution of these stupendous problems.

In addition to the glorious basic principles, Bahá'u'lláh advocates certain universal institutions for service to all mankind, as well as giving certain vital precepts for the guidance and purification of the individual life. How noble is His concept of a temple—called in the Persian, *Mashriqu'l-Adhkar*, which means something far greater than merely a temple or church, some-

thing, indeed, for which we have no equivalent in English. His concept is that in every city there should be built a group of buildings set in a large and beautiful garden; the central building—its doors always open in welcome to all comers—to be the house of worship; around it, first, the hospice, where hospitality would be dispensed, perhaps to the weary traveler, perhaps to one who is temporarily out of work, or to one in need of shelter for a time; next, the hospital, wherein the physicians would minister unto the sick and needy, using both types of healing, serving the poor from a free dispensary; then, a home for the aged, a home for the orphans, and a home for the cripples and incurables; then, a school for the children and a great university for the higher branches of learning.

Every child would be educated in an art or craft or trade or profession, boys and girls alike, for all Bahá'ís are taught the dignity of labor, and that work pursued in the spirit of service is acceptable as prayer and worship, in this new day. Those who serve in this great and beautiful community center, would first enter the house of worship, lift up their hearts to God in any manner they desire, and then, inspired and strengthened by the Holy Spirit, they would go forth into these other institutions and serve all who come, regardless of color, class or creed.

Such a plan would seem to appeal to the enlightened psychologist as offering an ideal pattern for normal activity—the individual trained to work joyously and intelligently for the good of the group, thereby gain-

ing his own satisfaction and happiness. Psychology teaches that emotional impulse must find its legitimate outlet if life is to be normal and happy. To the Bahá'is, this plan of the *Mashriqu'l-Adhkár* appears to be a superb plan of unifying social service for, with the Spirit—God—at the center, and Humanity at the circumference, the circle is complete.

To sum it up, this is what the Bahá'is mean by religion—the love of God, expressed in purity of individual life and *deeds* of joyous service to all mankind.

Dr. Adler closes his book, "Understanding Human Nature," with these words: "The law of psychic development seems to us to be irrefutable. It is the most important indicator to any human being who

wishes to build up his destiny consciously and openly, rather than to allow himself to be the victim of dark and mysterious tendencies. These researches are experiments in the science of human nature, a science which cannot otherwise be taught or cultivated. The understanding of human nature seems to us indispensable to every man, and the study of its science, the most important activity of the human mind."

Since the human science and real religion both operate in the "realm of minds, hearts and spirits," may we not justly make a plea for their conscious and definite cooperation, believing that in thus working together hand in hand they may be able to transmute this science into the "divine art of living."

FOR LOVE OF ME

MARZIEH K. NABIL

IN the old days, a page carried one's red velvet cushion and another page carried one's book; and one knelt devoutly in the heliotrope fog of some cathedral. A king wore his favorite saints pinned to his hat, and bowed to them when times were bad. The poor could worship Mary the Madonna when she came to them in dreams, and day and night the cloister bells tolled regiments of cowed figures to their prayers. Prayer was as usual as bread.

Perhaps today muezzins lean from minarets and priests still bless the holy wafers and the wine, but prayer has lost its savor and the

majority of people pray because it is a habit or else do not pray at all.

Our intelligentsia assure us that prayer is an aberration, something on the order of talking to oneself; and our fashionables remember that they did not get their little slam when they prayed for it at bridge; and if sorrow forces men to pray, they pray in doubt, and desperately, and they take Providence with a grain of salt.

To Bahá'is, however, prayer is "indispensable and obligatory, and no one is excused therefrom, unless he be mentally unsound or an insurmountable obstacle prevent him," according to the Bahá'í

teachings. This law is great glad tidings—it is one of the most fruitful blessings ever conferred on humanity; and an investigation of even a handful of the wisdoms of prayer can only increase our amazement.

THE SECRET OF LIFE is detachment from everything except God. This is because there is a quality in human nature which imperiously demands something permanent to love and work for, and only God is permanent.

We go through life hitching our wagons to stars that fall; whereupon we are miserable, and lasso the next ones. Our leaves shrivel, our moons wane, the marbles we build our statues of are crumbled. Only God is always strong, always there, always permanent. Only God is worthy to be worked for.

And to achieve this detachment from everything except God we require prayer. His Holiness Bahá'u'lláh says:

“O Son of Light! Forget all else but Me and commune with My spirit. This is the essence of My command, turn unto it.”

Again, the desire to be understood is common to us all. And yet no one understands us. We do not understand ourselves. We all know what we mean by being “understood” but the term is hard to define. In fact, it means just the opposite of what it says, because certainly none of us wish to be seen through.

Who has not heard some middle aged man lament that his wife does not “understand” him. Probably he is trying to say that she does not sympathize with his spats and his

new green neck-tie and his smile.

A noted writer has said that human beings are each on individual islands, shouting to each other across seas of misunderstandings. But prayer is a great simplifying factor and a dispeller of confusion. Through our communion with God we become explained to ourselves and enabled to express our best and truest selves to others.

There are, too, a great many people who have no courage to keep on living, because they are weighted with the consciousness of having sinned. Their life becomes a retrogression, and they stay at home with their sorrow—why should they attempt anything, when everything they touch is tainted, and they are doomed to spend eternity sizzling in separate vats? They are afraid of the justice of God, and they have forgotten the ocean of His mercy (an infinite, sunlit, peaceful ocean, with waves curling jade and pistachio). They have not read the Glad Tidings of Bahá'u'lláh, and the prayer which He has revealed for those who have sinned.

Here again the vital importance of prayer is demonstrated because it is primarily through prayer alone that human beings may recover from wrong-doing. And as for avoiding wrong-doing, mere discipline is not enough; we need the courage and faith engendered by prayer. This is true because although we know right from wrong we often drift into sin and repent at leisure, unless we are held in check by daily prayer; also because it is impossible and indeed undesirable for us to be forever spying on ourselves—people are as mistaken in their mental hair-shirts as any

fanatics of the middle ages, and we therefore need the guidance of God, which is obtainable in proportion to our prayerful receptiveness.

Benjamin Franklin kept a notebook with all his sins in it, but Confucius said, "I can do as my heart lusteth and never swerve from right." That is, we should learn to do right naturally, as rain falls or dew forms, and such spontaneity becomes possible only after a life inspired by prayer and supplication.

THEN THERE IS the question, "To Whom shall we pray?" Nations have prayed to the souls of their ancestors, to stones or stars or sacred cattle. Many of our modern thinkers pray to some exalted figment of their own imaginations, which, however grandiose in appearance is obviously no more God the Creator than is the church artist's depiction of some middle-aged gentleman in a pink robe. Obviously the fact God precludes attainment by any stretch of our finite intellects. We must therefore pray to the attributes of God in their fullest and most clearly represented form—we must seek them in His highest creation—man. And among men, we must turn, if we seek God, to the most perfect man—His Manifestation.

It is undeniable that the beauties of God appear in every phase of creation—in comets or fishes or little hairy palm trees. But Nature only mumbles—Man speaks. And so, although we may announce that we have found God in a twig on in the curve of the horizon, it is only in His great World Teachers that we see Him clearly and indis-

putably mirrored. Without His Manifestations, God is lost to us,—
"And idle is the rumor of the rose."

The desire to pray is, like everything else, strengthened with practice and atrophied through disuse. In the latter case, people are forever restless and longing for something and dissatisfied with every new possession. But if one prays, one is always refreshed and re-interested. 'Abdu'l-Bahá says, "When a man turns his face to God, he finds sunshine everywhere."

And yet people inquire why they should pray, why God does not come to them,—remarks as logical as sitting in a darkened room and wondering why all the sweep and glitter of the summer sunlight does not penetrate.

And if, as often happens, people are longing for God, trying to pray and yet not succeeding, they will easily find Him through service in accordance with the dictates of His Manifestations. The very prayer impulse proves the prayer-Answerer, just as hunger proves food.

It is not surprising that a prayerless people are driven to drugs and stimulants and a hundred forms of useless activity. They have no antidote for life, and no effective means of achieving the "respite and nepenthe" for which they long. It is not surprising that people cheat one another, desert one another, kill one another, because only universal prayer can make the world safe for us to live in.

No doubt future generations will look back at this prayerless age with the same uneasiness with which we contemplate the unwashed courtiers of Queen Elizabeth.

SIGNS OF THE NEW AGE IN JAPAN

AGNES B. ALEXANDER

"Every age requires a central impetus or movement. In this age, the boundaries of terrestrial things have expanded; minds have taken on a broader range of vision; realities have been unfolded and the secrets of being have been brought into the realm of visibility. What is the spirit of this age? What is its focal point? It is the establishment of Universal Peace, the establishment of the knowledge that humanity is one family." These were the Words of 'Abdu'l-Bahá in an address at Clifton, England, in January, 1913.

*My prayer, my longing wish is this:
To make my land, so dear to me,
so dear,
The peer of all the nations of the
world,
That she may harbor in her heart
the good,
Leaving untouched the evil,—this
my prayer.*

THE above is a free rendering of one of the late Emperor Meiji's many poems.

Significant of the new age in Japan, is the name "Showa," or "Bright Peace," given to the new era which began with the accession of His Imperial Majesty Emperor Hirohito. The present year is thus known as Showa 4.

Most impressive in Japan today is the tremendous work of reconstruction which has gone forward daily since the great catastrophe—the earthquake of 1923. In place of destruction, already modern cities have been built up. Especially noteworthy is the progress of the press. Its beautiful plants, and wonderful circulations exceeding that of most countries, as well as the great advancement in machine production, has amazed recent visitors to Japan who represented some of the leading newspapers of America. This modern Japan has been called a country of light because of the rapid extension of electricity to all parts of the Empire.

Together with the material reconstruction, a spiritual change is taking place in Japan. Last year in June in commemoration of the Enthronement Ceremonies of His Majesty the Emperor of Japan, there was held in Tokyo a Japanese Religious Conference. From the prospectus of the Conference the following is taken:

"Japan has an historic record of the creation of a new culture through the cooperation of three religions, namely Shintoism, Confucianism and Buddhism under the patronage and the guidance of Prince Shotoku. The history of religions in this country is unique in its display of a magnanimous spirit of one religion toward another . . . Buddhism, the glory of oriental civilization has attained its highest development in this country; and Christianity, the ground work of western civilization, has also found its way into almost all classes of Japanese people. Moreover, Shintoism, the crystallization of the most tolerant and sacred national spirit, has always furnished all foreign creeds a home in which to live together harmoniously. Let us fully recognize the above situation and wake up to the possibility of creating a new culture therefrom which may perhaps save the whole of mankind from groaning and waiting for the rebirth of the whole world."

On the opening day of the Conference fourteen hundred persons gathered including Shinotists, Buddhists, Christians and others. The members were divided into four sections consisting of Thought, Peace, Education, and Social Problem Sections. The second day, a dinner party was held where a wonderful spirit of brotherly love was felt. The presiding officer, Rev. Kozaki, spoke of the Parliament of Religions, convened in Chicago in 1893, which he had attended and told how he had since witnessed the development of the spirit of cooperation of all religions both in Japan and the world at large. He was followed by speakers representing various creeds and organizations, all of whom praised the Conference as a great and signal success. Among the speakers were three foreigners, a Christian Minister from Canada, a German Minister resident of Tokyo, and an American lady* representing the Bahá'í Movement whose words were received with enthusiasm. From the Conference greetings were sent to religious associations throughout the world. In reply to his greeting, Shoghi Effendi, Guardian of the Bahá'í Cause, expressed keen interest in the work of the Association and the assurance of his hope for its success.

One of the movements of this age which is as a key to unlock the thoughts of the Orient to the Occident—the universal auxiliary language Esperanto—is firmly rooted in Japan, where it has been ardently received, not only by students, but



Miss Alexander in her library in Tokyo

by professors and business men. The Japanese monthly Esperanto organ, "La Orienta Revuo," has over two thousand subscribers. Through the means of the radio last December, Esperanto lessons were given for twenty nights and the listeners were estimated to be about ten thousand. Esperanto is also spread among the blind who have an association. They have published in Braille an Esperanto book of the Bahá'í Teachings.

At the second Esperanto oratorical meeting of medical and pharmacy students held in Tokyo on February 9th, young women, from a Woman's Medical College for the first time took part with the young men.*

SOME YEARS AGO President Roosevelt said, "The Pacific era, destined to be the greatest of all, and to bring the whole human race into one great comity of nations, is just at the dawn." This fact was emphasized at a meeting of the Pan-Pacific Club

*Miss Agnes Alexander, Bahá'í teacher residing in Tokyo.

*The story of the spread of Esperanto in this Woman's College, the readers will find under the title, "How we became Esperantists," by the Japanese twin sisters.

of Tokyo. The speakers, Mr. Set-suzo Sawada, counsellor of the Japanese Embassy in Washington, and Prof. G. V. Blue, who holds the chair of oriental history in the University of Oregon, spoke of the differences in nations as being aids to friendship. "Without these differences in culture," said Prof. Blue, "the nations of the world would stagnate. Over the oceans go streams of commerce, but more important are the exchanges of thought which take place along these routes."

It was through the inspiration of Emperor Meiji as expressed in the Japanese Imperial Rescript, "Knowledge shall be sought throughout the world," that Japan owes much in its national culture to influences received from other countries. In absorbing these cultures from abroad, Japan has made them her own and today has a world influence in matters of trade, art and the circulation of ideas. Abdu'l-Bahá made this statement in His book, "Mysterious Forces of Civilization," "A few years ago Japan opened her eyes and studied the methods of progress and civilization of the present day. She encouraged the development of the sciences and common handicrafts, and strove with all her power and capacity to improve her position until she attracted to herself the attention of the whole of humanity."

That there is a thirst among the youth of Japan for the realities of life is an obvious fact. A writer in the Nineteenth Century magazine, under the heading, "Christianity and Young Japan," says that Shintoism and Buddhism have become empty frames from which the life and color of the pictures have

faded. The Japanese students, "reaching out and grasping nothing that can touch their modern intelligence, assume that neither they nor their countrymen have any desire for religion, when all that is lacking is something to satisfy a real desire." He writes that, like young men in many lands and many ages they demand a new religion. In the Tablet of Ishráqát by Bahá'u'lláh are the words: "Religion is a brilliant light and a strong fortress for the protection and comfort of the people of the world. If the lamp of religion remains veiled, chaos will take place, and the luminary of justice and of equity and the sun of rest and security will be deprived of light."

On the 22nd of May there were presented to His Majesty, the Emperor of Japan, seven specially bound volumes of Bahá'í books which had been sent in the name of Bahá'í ladies of America, and were intended as a gift in commemoration of the Coronation. Accompanying the books were the following words from Shoghi Effendi: "May the perusal of Bahá'í literature enable Your Imperial Majesty to appreciate the sublimity and penetrative power of Bahá'u'lláh's Revelation and inspire you on this auspicious occasion to arise for its world wide recognition and triumph."

In the Tablets of 'Abdu'l-Bahá* are these words: "Japan hath made wonderful progress in material civilization, but she will become perfect when she also becometh spiritually developed and the power of the Kingdom becometh manifest in her."

*Volume 3, p. 564.

HOW WE BECAME ESPERANTISTS

BY JAPANESE TWIN SISTERS

The readers will doubtless enjoy the following article with its quaint and naive style. It was written in Esperanto and freely translated into English by Miss Agnes B. Alexander.

IN order to present ourselves in a friendly way, we will write about ourselves, although it may weary you readers. We are twin sisters. Until we reached 16 years of age, we grew under the care of a dear mother, who was a very strong endeavorer on every side in spite of many difficulties and who very much desired to educate us both as doctors. Unfortunately, when we were in the highest class of the girl's high school, she died. Our father died four years after the death of our mother before we could sufficiently understand him.

After the death of our mother, our elder brother, to whom we feel limitless esteem and who is very good, whom one seldom finds in the world, we think, has the unique pleasure to educate us both as women doctors in the place of our parents.

Thanks to our parents and our brother and his wife, we both like from inheritance or instinctively natural science. Our brother has had us educated quite internationally. When we reached twelve years of age, by his urgent counsel we began to learn English in a Christian church under the guidance of an American teacher, from the commencement by the spoken method.

At the present time we are students of a woman's medical college

(Teikoku Josi Igaku Senmon Gakko), in Omori, a suburb of Tokyo. The school was recently founded, just when we wished to become medical students, after graduating from a girl's high school, therefore we are the first students of the school. Amongst us students there is abundance of fresh air.

The school was founded by two brothers, Drs. Nukada, who are famous authorities in the present medical world. To explain in detail, they were always interested in education. At the time of the fearful earthquake in 1923 they firmly decided that they would immediately found a woman's medical school, taking a year for the work, as they, thanks to God, had not lost much. But why did they choose a *woman's medical college*? The motive was as follows: First, they had unhappily grown up by the hand of a mother only because of the death of their father in their infancy, and secondly, they had always believed that for the progress of medical hygiene it was necessary for efficiency to awaken the service of woman. Therefore, to the memory of, and in return for the good they had received from their mother, they founded the college.

Our school consists of two departments, medicine and pharmacy. It gives the students fundamental knowledge, practical knowledge

and knowledge of methods of investigation in medicine and pharmacy.

Three years ago, when we were studying fundamental medicine, we were taught anatomy by a professor who was an Esperantist and always wore a green star on his breast. Although we did not know then what the green star signified, somehow it drew our attention when the professor would appear in the auditorium to give the anatomy lesson. When we had opportunity, in the early summer, to hear about the star and Esperanto from the professor, after asking questions about the star we suddenly remembered the words of our brother, who would enthusiastically speak to us when we were yet young, that, "You must learn Esperanto if you have time when you grow up and enter the high school." At the time we were occupied in the study of many lessons of medicine and longed for the coming of the long summer vacation. We were accustomed to passing a part of the summer holidays in the library and the other part at the seaside with our brother and his wife.

When the longed-for vacation commenced, immediately we visited the library. We read as many books as possible about Esperanto. Thanks to God, after three days we had a knowledge of Esperanto and the construction of the language. We did not at all feel wearied in our reading. On the way to our home from the library we bought a small book and a dictionary. The following day, carrying a parcel in the corner of which we put the two books we had bought

the day before, we went to the seashore to avoid the great heat of the city with our brother and his wife. There we read the little book in an arbor where the cool sea breezes came through the dense trees. It was very quiet, only the song of little birds and the chikado was heard. When we went out to the sea beach with our younger brother to swim, fish, or sail, we took with us the book in a rubber handbag. After the fatigue of swimming we would lay on the warm sand and read with pleasure the book. When we had finished reading the book we began practicing making sentences. Although we were not yet skillful in writing Esperanto, after two weeks at the seashore we wrote with difficulty our hearty thanks in Esperanto to the anatomy professor, who had turned our attention to Esperanto. In reply, we received a long letter in Esperanto, written by a very skillful Esperantist, a friend of the professor, who was ill after returning from a trip to China. We read the reply with great effort with the help of a small dictionary. Certainly it made us more keen in learning the dear language. From then until the present time, whenever we have time we study more deeply Esperanto. Unfortunately we have less and less time because of many occupations.

Now we will write something about the progress and state of Esperanto in our school. After the commencement of the new school semester, we spoke about Esperanto to our classmates. Although we had not yet attained sufficient alertness to guide them, yet by the help of the professor we


guided 40 classmates with great hope for one hour four times a week. The course lasted two months. It caused the appearance of some ardent Esperantists. Year after year the anatomy professor and other Esperantist lecturers have unselfishly dedicated themselves with tireless effort to the Esperanto course whose members consist of voluntary students and lecturers. Year after year increasing in numbers now is built up a strong Esperanto group called "Minerva Rondo."

At the present time one cannot say that in Japan as in other lands,

the International Language Esperanto is used as a practical means of communication, we natural scientists study many languages, although only technical words and phrases. We natural scientists are not those people who amuse themselves with much knowledge in foreign languages, but we have a firm opinion about language. Therefore we emphasize the following: The study of our dear language Esperanto is one of the necessary obligations of natural scientists for the good of science culture in the world. In conclusion, we heartily thank the readers of our long, awkward writing.

CALENDAR SIMPLIFICATION

MARIAM HANEY

 ONE of the most significant signs of the New Age is the increasing interest manifested all over the world in the subject of calendar simplification. Consideration of this vitally interesting matter assumed somewhat of an organized and concrete form—that is, a definite plan for the investigation and study of the subject—when the League of Nations, through its proper officials, invited the various countries of the world to organize National Committees for the purpose of studying the reform of the calendar and to report back all useful information.

Just what the United States is doing in this matter is fully set

forth in the "Report of the National Committee on Calendar Simplification for the United States, submitted to the Secretary of State, Washington, August, 1929," a copy of which was kindly sent to us by Mr. George Eastman, Chairman of the Committee.

As stated in the report, the Committee "was organized at Washington on July 9, 1928 to study the question of improving the calendar.

"To make a comprehensive investigation of the prevailing sentiment on the question in this country, and

"To report its conclusions to the Secretary of State for his use in replying to a request of the League

of Nations for information desired by the League with a view to calling an International Conference to adopt a convention for the reform of the calendar.

"The Committee is composed of representatives from civil life and from the following Federal departments, unofficially cooperating: Commerce, Agriculture, Treasury, Interior, Navy, Labor and the Interstate Commerce Commission."

The reason for the absence of representation of the religions on the Committee is very satisfactorily explained in these words:

"At the outset the Committee desired representation of the religions in its organization, but recognized and found difficulty in securing comprehensive representation of all faiths, and as it was obviously undesirable that the religions should be only partly represented, religious bodies are not identified with its membership."

After a year of investigation and study the Committee's conclusions, as printed in their report, stress three requisite conditions which justify the participation in an International Conference, namely,

1. "The prevalence of a demand for calendar improvement on the part of a large and representative body of American opinion.

2. "A growing recognition by the general public of the grave defects of the present calendar, a lively interest in the methods by which these can be overcome, and an intelligent understanding of the principles of calendar reform.

3. "The actual experience of many business concerns with the use of private simplified calendars

to secure more accurate accounting in their business affairs, and their practically unanimous judgment in favor of the general simplification of the civil calendar."

The report is full of interesting details; it gives a comprehensive presentation of facts, statistics, and much reliable information of one kind or another; the whole treatise a very illuminating contribution which might well be used as a handbook by investigators, students and scholars, for, as stated in the report, "Both in individual life and among all the processes of civilization, simplification of the calendar would afford relief from unnecessary effort and, thereby, contribute to making our lives easier and happier. It would afford more time for leisure and reflection, and facilitate the conduct of all human affairs." The hope is expressed that an International Conference will soon be assembled to consider this question of calendar simplification.

BAHÁ'IS OF COURSE are extremely interested in any discussion of the subject of calendar reform, for the Báb, Who preceded—(as a Herald)—the Advent of Bahá'u'lláh the Founder of the Bahá'í religion—the universal religion of this day—inaugurated a new calendar; and as a result the Bahá'is all over the world have been conforming to this calendar in the observance of their Feast Days. Also the Bahá'í New Year is celebrated on March 21st.

Dr. J. E. Esslemont in his book, "Bahá'u'lláh and the New Era," gives this comprehensive statement about the Bahá'í calendar:

"Among different peoples and at different times many different

methods have been adopted for the measurement of time and fixing of dates, and several different calendars are still in daily use, e. g. the Gregorian in Western Europe, the Julian in many countries of Eastern Europe, the Hebrew among the Jews, and the Muhammadan in Muslim communities.

"The Báb signalized the importance of the dispensation which He came to herald, by inaugurating a new calendar. In this, as in the Gregorian Calendar, the lunar month is abandoned and the solar year is adopted.

"The Bahá'í year consists of nineteen months of nineteen days each (i. e., 361 days), with the addition of certain "Intercalary Days" (four in ordinary and five in leap years) between the eighteenth and nineteenth months in order to adjust the calendar to the solar year. The Báb named the months after the attributes of God. The Bahá'í New Year, like the ancient Persian New Year, is astronomically fixed, commencing at the March equinox (March 21st), and the Bahá'í era commences with the year of the Báb's declaration, (i. e. 1844 A. D., 1260 A. H.).

"In the not far distant future it will be necessary that all peoples in the world agree on a common calendar.

"It seems, therefore, fitting that the *New Age of Unity* should have a new calendar free from the objections and associations which

make each of the older calendars unacceptable to large sections of the world's population, and it is difficult to see how any other arrangement could exceed in simplicity and convenience that proposed by the Báb."

And so pondering over the decisive steps now being taken along the line of calendar reform, we see another evidence of how the Word of a Prophet of God "does not return unto Him void."

"When the Holy, Divine Manifestations or Prophets appear in the world," says 'Abdu'l-Bahá, "a cycle of radiance, an age of mercy dawns. Minds, hearts and all human forces are reformed, perceptions are quickened, sciences, discoveries and investigations are stimulated afresh and everything appertaining to the virtues of the human world is re-vitalized. Consider this present century of radiance and compare it with past centuries. What a vast difference exists between them! How minds have developed! How perceptions have deepened! How discoveries have increased! What great projects have been accomplished! How many realities have become manifest! How many mysteries of creation have been probed and penetrated! What is the cause of this? It is through the efficacy of the Spiritual Springtime in which we are living. Day by day the world attains a new bounty."

"Gradually whatsoever is latent in the innermost of this Holy Cycle shall appear and be made manifest, for now is but the beginning of its growth and the dayspring of the revelation of its Signs. Ere the close of this Century and of this Age, it shall be made clear and manifest how wondrous was that Springtide and how heavenly was that Gift!"

'Abdu'l-Bahá.

FROM BALCONIES OF THOUGHT

Long years ago great castles 'rose; stone walls
 Were thick, and moats were deep; the guards that paced
 The parapets (as history recalls)
 Were proofs of lurking foes each baron faced.
 Yet worse than they, and subtler far for wrong,
 Are thoughts that creep towards fortress of man's mind,
 Bent to assail it's mystic walls so strong,
 And yet (without a guard) so weak they find.
 If ent'ring, havoc do these robbers wreak!
 What chests of virtue's jewels spoil! and vain
 The pleading tones of helpless beauty speak
 To brutes that revel in her cries, and pain.
 Man's ego fights (ferocious robber chief)
 The self to hold, for ransom of a thief.

Man's spirit soars, when helped by Thee in Love:
 And from the mountain-tops of consciousness,
 Would still yearn upward toward the worlds above—
 The while new thoughts amazing themes confess,
 Of two premises and a sure conclusion—
 (Eyes turned from gazing at the distant stars;
 Thoughts back over the years of dark confusion)
 That ancient pleasures were but livid scars
 Across the Face of Truth: or were deep valleys,
 Low-sunk between the rolling, snow-clad peaks,
 From which the lone gray wolf's gaunt hunger sallies,
 And from a lesser strength it's sating seeks.
 Thus does a nobler sight look back, to mourn
 The thing ill-done, by which the heart is torn.

Thankful the hearts, O God! for this Thy Day!
 When Time doth call to her companion hours,
 "Unlock the Gate, a friend is on the Way!"
 Fragrant the garden, perfumed with flowers;
 Chaste are it's fruits, that are pure spirit's pleasure—
 Rejoicing those whose inner sight doth see;
 Whose trials lived through and testings borne, they treasure
 The glory of the goal laid down by Thee.
 How sordid is the world! it's aims, how low!
 Thy heavens through all bounds sweep grandly on!
 A million light-years hence Thy bright stars glow!
 Shall praying man e'er find Thy Power gone?
 Nay, all shall see Thy promise kept, forsooth,
 Who from the dust made man, and taught him Truth.

WILLARD P. HATCH.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 20

DECEMBER, 1929

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THE BAHÁ'Í MAGAZINE

STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

Established and founded by Albert R. Windust, Ahmad Sohrab and Gertrude Buikema, with the later co-operation of Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

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A "Bahá'i Garden" at the beautiful summer home of Mrs. Frances L. Esty on Lake Erie near Buffalo, N. Y. (see page 278)

The Bahá'í Magazine

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The Bahá'í say that the sovereignty of Christ was a heavenly, divine, everlasting sovereignty, not a Napoleonic sovereignty that vanisheth in a short time. For well-nigh two thousand years this sovereignty of Christ hath been established, and until now it endureth, and to all eternity that Holy Being will be exalted upon an everlasting throne."—*Abdu'l-Bahá*.

CHRIST's central teaching "Seek ye first the Kingdom of Heaven and all these things shall be added unto you," is applicable not only to the individual but to humanity as a whole in all its organized forms.

Since all institutions are the expression of ideas, and rely for their maintenance upon human volition, intelligence and effort, it follows clearly that the existence and efficiency of all forms of human organization depend upon the spirit with which they are engendered, inaugurated, and administered.

Plainly the organized patterns of human life cannot rise consistently above the spiritual level of the people whose ideals they express. Great leaders can, it is true, establish for a time institutions above the capacity-level of their people. But as soon as the magic of personality and will is withdrawn from such perfectly modeled institutions, due to the death of their founders, these institutions fall quickly back in practice to the intellectual and spiritual level of the people who compose them.

Such is the lesson which history reads us. And it is for this reason, if for none other, that democracy—which is a far less efficient form of government than that of benevolent

despotism—is yet preferable and in fact inevitable as the predominant form of all human organization.

If our institutions—political, economic, educational and social—are to be democratic, how all-important then is the degree of intelligence and spiritualization attained by the peoples who express such institutions. For humanity in its organized life is not radically different from humanity in its individual life. Nor can organized humanity, by means of organization, create a world of higher pattern than it is capable of conceiving and of intensely desiring to the point of effectively volitioned effort.

THE SPIRITUAL EDUCATION of humanity must, therefore, take precedence over every other type of effort—no matter how idealistic, desirable, or promising.

Let us suppose for the moment that Jesus had accepted Satan's dazzling invitation to become world ruler; and that, as even His disciples confidently expected, He had fulfilled the Messianic hope by bringing the expected deliverance from Rome and triumphal Hebrew leadership to the bold height of world dominion.

What a magnificent rule He could have achieved! How perfect the patterns into which he could have formed humanity! What model institutions He would have bequeathed the world!

Yet upon His death—what of permanence would have remained? Others before Christ had built up perfect institutions—yet these institutions had languished. Time, the universal Destroyer, acts the role of Death to institutions as to individuals. No, nothing would have been left today but an ineffective memory, as powerless for accomplishment of good as is the shadow cast by the Great Pyramid.

Or supposing Paul, having been welcomed by Felix, Governor of Judea, had been invited by him to remain as state counselor, to build up ideal institutions for the people of his province. What a wonderful city could have been constructed!

But instead, Destiny made of Paul a wandering pilgrim and exhausted his strength and ability in visits to scattered handfuls of Believers mostly nondescript as regards race, intelligence, and social position.

NO CHRIST DID NOT found an Empire, nor Paul a Model City. They have played and are still playing a more effective part in the life of humanity. Paul by his missionary work helped to establish the spiritual teachings of his Master; and by his epistles—painfully composed in the distraction of endless journeyings—has enlightened, inspired, and helped to perfect innumerable human hearts. Paul's power for good remains as immortal as the art of printing.

And Jesus, in His Christhood, undertook the mission of laying the great foundations for all future structures of organized humanity—foundations immaterial and imperceptible, existing not on the outer plane but in the heart of man.

By means of Christ's precepts, spiritual teachings, and energizing power, humanity has been helped to evolve to a plane of higher capacity. Its institutions, expressing a spiritually evolving society, have become ever more perfect—culminating in the great humanitarian movements of the Nineteenth Century.

Regard for the rights and welfare of the individual, prison and hospital reforms, humane treatment of the insane, the restraint by an enlightened society of cruelty to children and to animals,—these and countless other humane measures reflect the new spirit of humanity as evolved under nineteen centuries of Christ's dispensation.

IT IS A SLOW PROCESS! So slow, so heavy the heart of man to move forward and upwards, that Christ, foreseeing this, wept bitter tears. "I would have gathered you up into my infinite Heart of Love," He said, "but ye would not."

Slowly, painfully, man has advanced, mounting step by step the Path that leads to human perfection as imaged by the Divine. And ever, as humanity progresses, new and more dazzling structures are erected expressive of the heightened capacity.

And now, it would seem, there must be a swifter accelerated prog-

ress. The heart of humanity must become more aglow with universal love, its spirit more sensitively responsive to divine vibrations—in order that it may build enduring structures of Universal Peace, Universal Prosperity, and World Brotherhood.

In other words, we must seek more earnestly the Kingdom of Heaven, and pray that these things shall be added unto us. The possession of the Spirit guarantees growth from within—and in the process of such growth, perfect forms will inevitably be expressed.

THE LIGHT WITHIN THE LANTERN

THE Reality of Christ, that is to say the Word of God, is the cause of spiritual life. It is a “quickeningspirit,” meaning that all the imperfections which come from the requirements of the physical life of man, are transformed into human perfections by the teachings and education of that spirit. Therefore Christ was a quickening spirit, and the cause of life in all mankind. The position of Christ was that of absolute perfection; He made His divine perfections shine like the sun upon all believing souls, and the bounties of the Light shone and radiated in the reality of man. . . . The Reality of Christ was a clear and polished Mirror of the greatest purity and fineness, and the Sun of Reality—that is to say, the Essence of Oneness with its infinite perfections and attributes—became visible in the Mirror.

THE [Christ] loved all humanity, but they treated Him as an enemy and were incapable of appreciating Him. They set no value on His Words, and were not illumined by the flame of His Love. . . . It was not until many years after His ascension that they knew Who He was, and at the time of His ascension He had only a very few disciples; only a comparatively small following believed His precepts and followed His Laws. The ignorant said, “Who is this individual; He has only a few disciples?” But those who knew said, “He is the Sun Who will shine in the East and in the West. He is the Manifestation Who shall give life to the world.” What the first disciples had seen the world realized later.

—’Abdu’l-Bahá.

BAHA'U'LLAH—THE SUPER-MAN

ZEINE NOUR-UD-DINE ZEINE

IN the latter half of the nineteenth century there lived a man who had a dark and gloomy picture of nature and life. For him, the world was a scene of bitter travail, of never-ending struggle: it was a hard and cruel tragedy. But instead of fleeing with aversion and disgust from the struggle, he cried with a mad courage: "Tied to the wheel of things therefore let us keep on;" and he preached the Superman. He fearlessly sounded the call to abandon all pity and tender compassion, to despise love and humility, to disregard the tears of the disheartened and the laments of the wounded, to fight and labor for the future, so that in the ages to come a nobler race of men, a band of heroes may live in this world, and man rise to be a God. "Lo, I preach to you the Superman," cried his mouthpiece Zarathustra. "The Superman is the meaning of the earth." Friedrich Nietzsche took his lesson from Nature and Nature's processes, therefore he considered the Christian love "a slave-morality, a code of submission and weakness and disease."

Nietzsche was born in the year 1844. In that same year a young man of about twenty-seven years of age fearlessly embraced the Cause of the Báb, and heralded with a mighty resolution the principles of that Messenger of God. But man is naturally conservative and obstinately so; people cannot easily abandon their cherished beliefs of centuries long, no matter how copious the mosses of superstition have

grown over them, and how thick the weeds of fanaticism have covered them. They violently oppose any movement that strikes at the core of their dogmas and traditions, and when they find that it grows and begins to live and breathe in the hearts of many people, they become wildly jealous of it. And jealousy leads to hatred, and hatred sets the flames of persecution ablaze. So the frivolous children of men rose against the Promised One of all the prophets. They did exactly what they had done before to the Shepherd of the Valley of the Nile, to the young Carpenter of Nazareth, to the Camel-Driver of Arabia; namely, they despised and rejected Him. Once more, the world became the scene of a bitter Tragedy, the like of which it had never seen before.

The intolerant and bigoted people of Persia sought every means to block the path of Bahá'u'lláh's mission. They subjected to the torture of bastinado His tender feet that not a thorn had pricked before. They threw Him into the dismal dungeon of Tihrán, and loaded His gentle neck with the heaviest chains and fetters. Finally, they sacked His house and confiscated His property. This Man who was of a noble lineage and wealthy family, who spent most of His time in the garden or in the fields, had now to smell the foul air, the stifling atmosphere and the putridness of an underground gaol. He who once was surrounded with ministers and people of the Court, had to live dur-

ing four months among thieves and murderers in a "gloomy and loathsome place." "In reality a dark and narrow cell," He wrote later, "were far better than the place where this wronged one and his companions were confined." But the persecutions did not end here: this was but the first scene of a long and heart-breaking tragedy; for when once unbridled and aroused the cruelty of man knows no limits and his truculence respects no boundaries. Accordingly, Bahá'u'lláh, accompanied by His family and a band of faithful believers was exiled to Baghdad, from whence He departed alone "to deserts of solitude and spent two years in the wilderness of isolation." But the flames of persecution and oppression waxed higher and another tyrannical actor, the Sultan of Turkey, took part in this human drama. Thus, after a stay of well nigh twelve years at the capital of the Abbasid Caliphate, Bahá'u'lláh was summoned to Constantinople. Consequently after three and a half months of suffering and hardships, He, His family and a number of His disciples reached the capital of the Ottoman Empire. To make a long and doleful story short it is enough to say that the prisoners were again moved on to Adrianople under rain and snow, and from thence to the Most Great Prison, the "Metropolis of the Owl"—'Akká—where for two years Bahá'u'lláh lived in a dark cell and for seven years in one room.

AT THE AGE OF seventy-five, in 1892, after forty years of living martyrdom, Bahá'u'lláh left this

transitory world and stepped into His Abhá Kingdom.

Here was a Man Who chose the shackle and chain and abandoned comfort and ease, Who tasted the bitterness of violent afflictions and oppressions of ungrateful mortals, and yet His heart never recoiled. He wrote to the King of Persia, "tho weariness should weaken me, and hunger should destroy me, tho my couch should be made of the hard rock and my associates of the beasts of the desert, I will not blench, but will be patient as the resolute and determined are patient, in the strength of God, the King of Pre-existence, the Creator of all the nations; and under all circumstances I give thanks to God." He considered the afflictions that befell Him as a source of comfort and happiness, for He saw in them "the gift of the Divine Love." "In truth I say," Bahá'u'lláh wrote, "whatsoever befalleth in the Pathway of the Lord is the well-beloved of the soul and the desire of the heart. Deadly venom, in His Path is but sweetness itself, and torment, in His Name, but cool and refreshing water." That is why "in the darkness of the dungeon He shone like a star," and "in the narrowness of the prison, He found the spaciousness of a palace."

Bahá'u'lláh never attended any school, nor sat at the feet of any philosopher: "I have not studied the sciences which men have," He wrote "neither have I entered the colleges." Yet the power of His eloquence and learning can neither be competed with nor denied; for His education was divine and His training spiritual. As Jesus answered the Jews who "marvelled

saying, How knoweth this man letters, having never learned," "My teaching is not mine, but His that sent me" (Gospel of St. John, Ch. VII, V. 15-16), so Bahá'u'lláh wrote to the Sháh of Persia, "Oh Sháh, in truth I was an ordinary man asleep upon my couch, when the breezes of the Most Glorious passed over me, giving understanding of that which has been. This thing is not from me, but from One mighty and all-knowing." Neither wordly riches nor material powers did assist Him, nay they rather sought His destruction. Yet His influence grew ever stronger, for "He drew his strength from divine power, which always triumphs." Two Eastern monarchs opposed Him—they lost their thrones; two Western Emperors were heedless of His admonitions—they were abased and grievous calamities befell their once great empires—even as He had foretold. The hope of His enemies was shattered and their efforts ruined; naught remains of them but "their histories which express the folly of their dreams, their lack of understanding, and the inefficiency of their deeds." The more they tried to stifle His proclamation and to extinguish the flames of His teachings, the more they spread, burning down before them the weeds of prejudice and superstition, removing the barriers of ignorance and dispelling whatever was dark and sinful in the secret places of the human heart.

Surely this Man was more than a human being. "In spite of all difficulties, He was ever in an exalted state; His face shone continually. He had the presence of a king. One cannot imagine any one with more

majesty. One would have said that He was enjoying the greatest comfort." Did Professor E. G. Browne not write of Him that His "piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; . . ." that "He . . . is the object of a devotion and love which kings might envy and emperors sigh for in vain?" Did 'Abdu'l-Bahá not say of Him that "even those who deny the divinity of the Cause do not contest Bahá'u'lláh's greatness, His extraordinary power, His universal wisdom; in a word that He was a Super-Man?"

BUT IF THE MODERN skeptic does not consider the Life of Bahá'u'lláh a proof of His superhuman power, he can find a living testimony to His greatness in the effect that His Teachings have produced upon the lives of hundreds of thousands of men and women thruout the world. For the Teachings of Bahá'u'lláh are not philosophical doctrines nor was He a mere philosopher. Philosophy has never accomplished in the least degree, anything similar to what the teachings of the Prophets have done for humanity. The Apostle Paul repudiated philosophy as not being able to spiritually educate the world, when he wrote in his Epistle to the Colossians: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." From Socrates down to Bergson, the world has seen a number of distinguished and eminent philosophers. Many of them saw the evils of their time, wrote against them, and proposed remed-

ies. But of what *moral* influence have their teachings been? Have they brought any peace and happiness into the world? Their theories and speculations often unintelligible and "a master-piece of obscurity;" their schemes of social regeneration, usually, if not always, impracticable; their systems of ethics, "cold and unsympathetic;" their metaphysical doctrines, a mass of conundrums, they have been of a temporary influence. I do not say that the world has not gained *intellectually* from philosophical teachings, but I maintain that philosophy has not *spiritually* influenced humanity. It has never civilized or animated a nation.

On the other hand, Moses, a simple shepherd, uneducated and far from being a philosopher, "was able to instruct and develop a whole nation which had been in a state of demoralization, but which, thru His influence reached a very enlightened civilization." Jesus Christ, a humble carpenter, brought peace and happiness and unity among the warring and bloodthirsty tribes and nations that accepted His message. The Arabian Prophet, an illiterate camel-driver, who appeared among savage and barbarous tribes in the burning sands of the Arabian Peninsula, was able to raise the Arab peoples from the unfathomable depths of ignorance and atrociousness into which they had sunk, to the towering heights of civilization, a civilization that, during the Middle-Ages, carried to Europe the seeds and flowers of arts and sciences. What philosopher, with all the paraphernalia of his learning and wisdom, has ever been able to do anything at all

similar to what those Men did? Finally, the climax was reached when Bahá'u'lláh appeared in the world. During well-nigh half a century of imprisonment, captivity, exile, persecution and oppression, He unfurled the banner of the Most Great Peace, and sounded the call of Unity, of the Oneness of Mankind and the Oneness of all the Religions: "That all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled." The result was that thousands of people flocked under His standard, and today hundreds of thousands of men and women of *different and hostile races, creeds, sects and religions* have accepted the glorious message of Bahá'u'lláh. In the words of Dr. Alfred W. Martin, "this religious movement (the Bahá'í Movement) has a million and more adherents, including people from all parts of the globe and representing *a remarkable variety of race, color, class and creed.*"

AND NOW, WE ENTER upon a supreme and unique feature of Bahá'u'lláh's Teachings—their universality.

Those of us who live in the East know that for a Muhammadan to become a Christian, is a rare phenomenon, and conversely; that it is nothing short of a "miracle" to "convert" a Jew to Islam; that, in brief, all the effort and eagerness and ardor with which the followers of the three great religions, to say nothing of the Buddhists, have tried to "absorb" each other have

not been of any appreciable result. But the Teachings of Bahá'u'lláh have drawn together Zoroastrians, Buddhists, Confucianists, Hindus, Jews, Christians, Muhammadans, Skeptics, Freethinkers and Atheists, and have united them with the bonds of love, understanding and service. Moreover, the followers of Bahá'u'lláh are enjoined to "consort with all the peoples and kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good-will and friendliness." When 'Abdul-Bahá was once asked by an American journalist, "What are the Teachings of the Bahá'í Revelation and in what does it differ from other religions?" He replied: "While all the other religions are hating and denouncing each other, the Bahá'is are the friends of all religions and the lovers of all peoples, and their aim is to unite and harmonize all." "The Spirit which pervades the Bahá'is," wrote Prof. E. G. Browne, "is such that it can hardly fail to affect most powerfully all subjected to its influence. Let those who have not seen disbelieve me if they will, but should that spirit once reveal itself to them, they will experience an emotion they are not likely to forget." The testimony of Myron H. Phelps is not less expressive: "If we analyze this spirit which pervades the Bahá'is, if we seek to penetrate that which marks them off from other men, the conclusion to which we are brought is that its essence is expressed in the one word Love. These men are lovers, lovers of God, of their Master and Teacher, of each other, and of all mankind."

One or two illustrations may not

be out of place. It is reported that once a Bahá'í said, "when I was an orthodox Muhammadan, I used to wash my hands after shaking hands with a Christian, thinking myself polluted; now I want to shake hands with all the world." This is only one case out of thousands of similar ones that show the regenerating influence of Bahá'u'lláh's Teachings. "Were you to enter any of the Bahá'í assemblies in the Orient," said 'Abdul-Bahá in His address to "The Spiritual Alliance" in Paris, "you would behold the Mussulmans, Buddhists, Jews, Christians and Zoroastrians associating together in a spirit of unity and brotherhood, to such an extent that no one can differentiate them one from another." Surely, the world had never seen before, such a heterogeneous group "associating together in a spirit of unity and brotherhood." No wonder then if a photographer in Paris, being given negatives of Bahá'í groups from India to be developed and printed, would not believe that those pictures were genuine. "The people in these groups," said he, "are of such mixed caste that they could never be brought together without killing one another. Therefore it is evident that these pictures are not genuine." The late Dr. Dreyfus-Barney had to explain to him that it was the power of Bahá'u'lláh and His Teachings that had removed the feelings of animosity and hatred that once separated those natives, and had succeeded in so changing and renewing their hearts. Is this not a superhuman power? What then becomes of Christ's test: "By their fruits ye shall know them?"

REFLECTING WITH A candid and unbiased mind upon all that has been said, tho very brief and all too inadequately expressed, the conclusion is irresistible that Bahá'u'lláh was indeed a Super-Man. But how vastly different from the Superman described and preached by Nietzsche! Not thru the sword and buckler, not by combat and fighting, did He win the day, but thru Love, the same Love that Nietzsche called ineffective and weak and a "slave-morality," did He conquer the human heart and proclaim the cause of human brotherhood, until His Name has now reached the antipodes.

The world is passing thru a bitter travail and social unrest. Submerged in the quagmire of materialism, drunk with the foolish pride of scientific achievements, intoxicated with national rivalry, buried in artificiality, and steeped in greed and commercialism, the people of the Earth are marching towards the edge of a deep and dark precipice. They are listening to songs that have lost their charm and purity; they "have joined to worship stars of faded splendor and have turned in prayer unto darkened horizons." More than fifty years ago Bahá'u'lláh said, "The world is in turmoil and its agitation waxeth day by day. Its face is turned towards waywardness and irreligion. So grievous shall be its plight that to disclose it now would not be meet and seemly. Many a day shall pass ere it be relieved from its sore travail."

I am not a pessimist, nay, I have always tried to take a most hopeful view of the universe; and yet when today one looks around and finds

everywhere corruption of character, spiritual lethargy, and moral stagnation, one cannot help thinking that the world is headed for perdition. Alas, surrounded by blind and relentless matter, and a skeptic world of science, how many have lost their faith in a Divine Love, and now only hear

"Its melancholy, long, withdrawing
roar,

Retreating, to the breath

Of the night-wind, down the vast
edges drear

And naked shingles of the
world!" . . .

Unless humanity awakens from its deep somnolence; unless it hastens to master the dreadful forces which science has conferred; unless it recovers again its soul which has been covered up by the dust and rust of material civilization; unless it attunes the chords of its heart to heavenly music; unless all this happens, nations will decay and civilization will crumble. They will be destroyed by the same forces that built them, like an eagle wounded by its own feather. So it has been in the past, so it will be in the future. But, no, God forbid, it shall not be so! The signs of "the fullness of time" have become manifest. The lights of dawn have already spread bright and strong on the mountain tops. The divine spark has touched and transformed many hearts. An "Army of Life" is growing rapidly day by day. It will not be long ere the Sun of Truth shall dissipate the dark clouds and illumine the whole of humanity, "then will the Divine Standard be unfurled, then will the Nightingale of Holiness warble its melody upon the Tree of Life."

ALBANIA AND THE DESTINY OF EUROPE

MARTHA L. ROOT

This is the second and last installment on the author's visit to Albania, the first article having been published last month depicting material conditions, while the article this month features the spiritual aspects of the life of the Albanians.

ALBANIA offers interesting research to the student of religions. Toleration exists there as it exists nowhere else in Europe. The Moslems, the Roman Catholics and the Greek Orthodox Catholics have learned to live together amicably. Two-thirds of the population, statistics state, are Muhammadans. The Queen Mother said that in Mati, her mountain region, the church bells ring out on both Moslem and Christian fete days. Very often Albanian children have both Moslem and Christian names; for example, Muhammad John or Qazim Thanasi. In Albania people do not carry in their conversation such thoughts as, "you are Muhammadan, I am Roman Catholic." There they do not differentiate so much between religions. Albanians have never been converted to Islamism through coercion exercised on them by Moslem Albanians. In many families there are both Christians and Moslems in the same household. A law has been passed in King Zog's reign that a Moslem may marry a Christian and a Christian may marry a Moslem.

One morning the writer called upon the Prime Minister Mr. Kotta, when the subject of religion came into the conversation. She said, "I have just learned today that Constantine the Great, institutor of the Christian Empire itself, was an Albanian. Certainly Europe has Albania to thank for the promotion

of the great spiritual civilization of the western world." Mr. Kotta replied, "Yes, that is true, and it is also true that if Scanderbeg had not resisted the Turkish invasion for so many years, Muhammadanism would have swept Europe. Constantinople had fallen and the little Kingdom of Albania for a long time was the only bulwark of Christianity and western civilization in the Balkans."

The Prime Minister said something else that we as Bahá'ís believe too: "But Muhammad also brought a great civilization to the Arabs. His religion was a great contribution to spiritual culture."

Mr. Kotta told me that His Majesty Zog I is a Sunnite Muhammadan, very liberal, and his Majesty has said: "I do not care whether my people are Muhammadans, Catholics or Greek Orthodox, if they are loyal Albanians. Religion is a private matter." One of their poets, the patriot Wassa Pasha, expressed this same Albanian ideal in verse, the thought of which is:

*"Wake up, ye Albanians, wake up,
Become united in a single faith;
Priests and mullahs are trying to
fool you
So as to keep you divided and en-
slaved;
Let not mosques and churches keep
you apart,
The true religion of the Albanian is
his national ideal!"*

There is an instance in the history of this country when a police guard consisting of two hundred Moslems functioned successfully under the command of a Christian Chief. One Catholic pastor and his flock helped some Moslems build a mosque. Of course there are some religious prejudices in every country, but who knows? The Albanians trained by centuries of Muhammadans, Roman Catholic and Greek Orthodox Catholics working together, sometimes fighting together to save their race, may be just the people with great capacity to promote universal principles for world unity. One feels a yearning love for the Albanian people. When St. Paul preached Jesus Christ's teachings to them in Durazzo and other places, they listened and believed. Albania gave to the world not only Constantine the Great, but she gave also St. Jerome who translated the Holy Scriptures from Greek into Latin, and she gave Pope Sylvester. What she has done once she may do again in this universal cycle just opening.

The Albanians say: "Anything which is exact and useful is welcome. We do not have prejudices and we welcome anything which will improve our condition. When the writer talked with the editor of 'Gazetes se Re.' ("The New Newspaper") about Bahá'u'lláh's Principles for unity in religions and the abolishing of prejudices, he wrote an article in the issue of September third, under the title, "The Bahá'í Teachings take the God-part of all the religions." This editor said he liked what Bahá'u'lláh wrote about studying all religions to find the Truth for oneself. He said he would

read the works of Bahá'u'lláh and perhaps he would find other statements with which he could agree.

The Albanians use the expression "little by little" so often, and the writer thinks this policy is the secret of their success. Nothing is done in a hurry. A year ago the Queen Mother and the Princesses laid aside the veil and began to wear hats. The Muhammadans had a great Congress in Tirana and voted some social reforms, one of which was that the veil should be abolished. The Chief of the Congress declared that the veil had nothing to do with religion. The rich and well-to-do women in Albania wear hats. The women in Tirana, on September first, did not step out on their balconies to watch the parade unless they had on hats.

The writer also was in Tirana the day the law was put into effect that women should no longer wear the charshaf over the head. For nearly five hundred years this coat or cloak was worn pulled over the face so that only one eye showed. Some very old women who had come in from the country to the post office that morning were very upset. They wore the cloak dragging on the ground. Poor dears! They had not yet learned that there is a world beyond Tirana and Durazzo where women go about with both eyes (and more) showing! The progressive women say that when foreigners come to their country they see the poor with veils and think that all Albania is still wearing the veil. Well, the hats at the Royal Court on September first were Paris' best creations!

The Greek Orthodox Catholic Church also has reforms. A Con-

gress was held in Korcha this summer, and there they completed the work begun in 1922 of separating definitely from the Patriarch in Constantinople. Now this Albanian Church has a "Synod of Albania" that will represent the Head of the Church.

Branched off from the Sunnite Muhammadans is a sect or group in Albania who call themselves "Bektashis." This is a monastic order and their priests are called dervishes; unlike the regular Muhammadan clergy, these dervishes are celibates and entirely devoted to the religious life. They are grouped around their monasteries with a "baba" (father) as their head. One of their most important monasteries is that in Kalkandelen. The Bektashi doctrine is a secret discipline which is revealed fully only to members. I hear that its theology is pantheistic and as such, it is intolerant to all formalism. It hates all barriers that divide souls from one another and from God. It finds the way to union with God in a universal love and general tolerance. The ethics of the Bektashis attempt to substitute the external morality of precepts and commandments by some principles of universal charity and brotherhood.

Perhaps it would be well to quote the exact words of Mr. Constantine A. Chekrezi, himself an Albanian, who took his A. B. degree in Harvard. He says: "The Bektashis, or Reformed Moslems, which include a large part of the Moslem population in Albania, constitute the Protestant element of Islamism. The rise of this group marks a liberal reaction against the fanaticism

and the rigorous rules of the faith of Muhammad. The Bektashis are free-thinkers and skeptics in religious matters; their belief is imbued with a pure humanitarian philosophy and they lead a life of religious contemplation. Their doctrines are borrowed mainly from the Stoics and they have cast off every ritual of the Moslem faith." I observed that the Muhammadans in Albania consider the Bektashis as a separate sect, for they did not invite them to their Muhammadan Congress this summer.

Even apropos of religion it is only natural to wonder whom this svelte, strong-minded, strong-willed King Zog I of the Albanians will marry. Should he ever choose an Italian Christian Princess the northern fighting tribes of Albania are Roman Catholics and would probably approve. The southern peace-loving Moslems might perhaps let it pass unchallenged, but this is not sure. His path is not easy in marriage, in religion, in affairs of state, but his remarkable diplomacy has brought him safely so far.

The King's meteoric career is a drama more impelling than a play before the footlights. He has been a young soldier, a Captain, a Minister of War, a Minister of Interior, a Prime Minister, a President and now a king. Ahmed Zogu came to Tirana as a conqueror on December 24, 1925, after he had quelled a rebellion and expelled Fan Noli, revolutionist leader who had attached himself to the Bolsheviks. Ahmed Zogu found Albania's treasury empty; matters were in a desperate situation. There were no communications, roads were only a few tem-

porary makeshifts left by the occupation armies. There was no reliable police force, no safety of life. There were brigands in the land. Two Americans had just been killed on the road from Tirana to Scutari.

Then this is what happened: in three months' time Ahmed Zogu had signed a contract with an Italian financial group for the loan of ten million dollars for the foundation of a bank of state. By the middle of March in this same year an Assembly for a Constitution had been formed and Ahmed Zogu proclaimed President of the Republic of Albania. In June a Parliament was called and these two conventions sanctioned. Towards the end of this year 1926, higher officers came from Italy to help Albania organize an army.

Then suddenly in November, 1926, a new revolution begins in the north. It is very dangerous, for the insurgents come to within four miles of Scutari. If Scutari falls all is lost. Ahmed Zogu had only a few regular soldiers, but he sent with them irregular troops from the mountains of Dibra and Mati, and the rebellion was put down. All

Europe and Albania too was surprised in this same week to hear that the First Treaty of Tirana had been signed. This was not an ordinary treaty of friendship with Italy, but in this treaty Italy guarantees the regime of Ahmed Zogu against all revolutions at home and danger abroad. The whole world was excited over this.

Up to this time Ahmed Zogu had not had a great army. He had only wished a good police force, but now he invited ten or twelve British officers to come to Albania and organize the police force. It is organized somewhat as an army. Then the government began to give half its budget to the army development, and now the army is very modern, well trained and well equipped.

Another surprise came to the world when on November 22, 1927, a Second Treaty With Tirana was announced. This is a military alliance with Italy, and a strong army guarantee against revolution. On September first, 1928, Ahmed Zogu was made Zog I, King of the Albanians. By this wording the Albanian minorities throughout the world can feel they are remembered.

All mankind is but one fold, and God, the Kindly Shepherd, loving unto all of them. For if He loved them not, He would have created them not, neither provided for them, nor protected them, nor even nurtured them. For inasmuch as He has vouchsafed all these blessings unto them, He, of a certainty, loveth them, one and all.

This is but Truth itself, manifest even as the sun, the light whereof none can deny. This is verily the Way of God, and there is no Way greater than His Way. It behooveth us one and all, to walk in His ways, and not in the ways of men."

—'Abdu'l-Bahá.

STEPS TOWARD THE LARGER LIFE

WALTER B. GUY, M.D.

THE traveler on life's pathway seeking peace, joy, fruition of life's purpose, often wanders lonely, desolate and lost; looking for what he knows not, yet ever dissatisfied at the progress made and the environment about him. He is out of place, as it were, amongst his own kind.

A more or less constant feeling of dissatisfaction envelops him, and distraught, irritable—his intimate companions oftentimes feel embarrassed by his presence, which further emphasizes his discomfort and increases his sense of isolation.

It is to the one thus bewildered that these words are addressed: that one who is seeking for satisfaction in life; for a larger consciousness; that one, who, beating against the bars of sensuality, the futility of mere animal existence, and fluttering inside of the cage of mortal life longs, in truth, to attain spiritual development and thereby become conscious of the world of reality, though he may not fully understand the spiritual nature of his struggle.

To such a one I would say that there is a world of reality; a world of joy, truth and perfection. And that the above mentioned condition of disillusion and dissatisfaction are but the natural phenomena that precede the birth to a larger and happier consciousness.

In fact, if we look closely into evolution, we shall realize more and more as we progress along the pathway that leads to truth—that evolu-

tion per se is not so much an evolution of form, but in a truer and more interior sense a process of expansion of consciousness from kingdom to kingdom, and as life goes forward on its destined path more complex vehicles are demanded for its expression; more highly evolved organisms are necessary for the life consciousness to function more perfectly.

If we take this point of view, we can then readily see that the unrest and dissatisfaction of life and environment are but the necessary phenomena preparatory to birth into a larger world than that in which we now live.

The low forms of animal existence are but dimly aware of their environment but as we go upward in the scale of life we find an ever increasing consciousness of environment and adjustment thereto. The plodding peasant leaning on his hoe but dimly senses the beauties of nature, while to the spiritual mind, the glory of nature in its wondrous changes of color, form and light, is full of the love and beauty and power of its Creator. There is no limitation to perfection, to truth, to true joy and happiness, except the limitation of our cerebral consciousness, or mental capacity.

This consciousness, however, is not a stable, fixed quantity. Its perfect expression is not given to the fortunate few, but on the contrary is the heritage of all mankind. Science has conclusively proven that all races of men, from the

African jungle to the great universities, have an innate capacity for development and achievement.

We are reliably informed that only a small portion of the cells in the gray layer of the brain are put into use, and that therefore in every one of us, there are untold possibilities for greater achievement, expression, and attainment to those things that make for the true realities and which alone bring to us contentment and joy of living. Let us then realize more and more each day that this unrest, this yearning for better things, this longing for a happier and more perfect expression, is a necessary process ere we can step into the larger life.

His Holiness Bahá'u'lláh has said that this struggle for freedom from self is the state that must be acquired ere we pass on to greater happiness. In the Prologue to His book, the "Seven Valleys" He tells us that were we to taste the fruit of spiritual knowledge and advancement, we would be constantly yearning for the soul's growth above the earthly abode and dwell in the realities of existence.

II

IT IS A MANIFEST truism that all the world is seeking happiness, yet only a few attain thereto. Most of mankind, believing wealth is the great desideratum, long passionately for its possession. They ignore the truth existing everywhere, namely, that wealth of itself does not increase the measure of man's content to any appreciable degree, as evidenced by the insanities, suicides, and various mental psychoses among the wealthy of all classes.

Others seek happiness in the pursuit of "pleasure." Our cabarets nightly are filled with habitués seeking the glare of lights and noisy jazz syncopations with their gross appeal. And likewise there is more or less resort to artificial and alcoholic stimulation. These but create a temporary exhilaration and forgetfulness of troubles or unfilled desires. Some seek happiness in constant and oftentimes aimless travel. They go from place to place, yet are ever filled with unsatisfied longings and desires.

Not in these or similar ways can that which will satisfy be found. How then is true happiness or reality attained?

We find mentioned by great teachers of the past, definite statements that there is a state of consciousness in which sorrow and despair are unknown or overcome, and true contentment reigns. It is variously known as Abraham's bosom, Paradise, Nirvana, the Kingdom of Heaven, the Kingdom of Abha or Glory. To the one who attains, is promised an eternal life, freedom from the wheel of—what is called life; all tears are wiped away, and existence is no longer fretful and fruitless, but goes on instead to ever greater achievement and fruition.

The way, they say, is ever the same, namely—by the giving up in totality of the desires of the ego, the flesh and the world and all they offer to mankind in the way of fame, riches, wealth, ease, comfort; and, if need be, even relatives and friends are to become of secondary consideration. The will, instead, is centered wholly on the attainment of the pearl of great price, or in

other words, the life everlasting.

'Abdu'l-Bahá has very beautifully explained this law of sacrifice—how the mineral is taken up and raised to the vegetable kingdom; the vegetable or fruit to the animal; and the animal as it is sacrificed to and eaten by man, is in its essence raised to the human kingdom. Evolution, He said, does not stop with attainment to the human, but still another kingdom awaits us, namely, the Spiritual, or as He termed it, the Kingdom of Reality. The upward urge is that which causes the discontent and disillusionment of human life; and as the spirit of man becomes too large, as it were, for the natural human environment, it seeks larger expression. Struggling to escape from the limitations of its vehicle, it strives inarticulately for its true home.

How, then, is this attained?

The writer, in a well remembered interview, in 1912, with 'Abdu'l-Bahá, asked Him this same very important question. The reply was that through any channel of unselfish service this kingdom was gained. Through music, art, philanthropy, through science. All ways that took the form of unselfish service for the moral uplift of humanity, were but roads to spiritual life and its attainment.

The Speakers or Revealers of the Word stand as Beacon Lights in the darkness of intellectuality and the desert of materialistic philosophy. They, in Their sublime self-detachment stand as Mighty Trees in the desert of aimless lives and sterile pursuits. Their all-embracing love gives shelter to the weary one.

Their divine utterances are food and drink to the hungry and thirsty ones. And comforted and refreshed the pilgrims of earth, no longer wandering among mirages of sinful pleasure or rocks of despair, travel swiftly and surely to the True Home where love is king; joy is enthroned; and life eternal is theirs. For in the Messenger of Love, the Way is found, the search is ended, the heart is illumined and the journey begun. "Kneel down and thank God that you have been invited to enter into His Kingdom," said 'Abdu'l-Bahá.

III

IN "THE SEVEN VALLEYS," Bahá-'u'lláh has written that, "In this journey the traveler will reach no destination without patience nor will he attain to his aim."

Steadfastly plodding forward, undismayed by falls, tests or failures, ever seeking the spiritual heights, the pilgrim is cheered onward by these illuminating words in the Qur'an—"Those who strive strenuously for us we will assuredly direct them into our ways." The journey is begun alone and yet not alone, for although unseen, the eye of Love perceives; though unheard, an ever-present Voice guides; the ineffable revealed Word gives power.

It is written in the "Voice of the Silence:" "Behold O Happy Pilgrim, the portal that faces thee is high and wide, seems easy of access. The road that leads there through is straight and smooth in the green. 'Tis like a sunny glade in the dark forest depths, a spot on earth mir-

rored from Amit-Abha's Paradise. There nightingales of hope and birds of radiant plumage sing, perched in green bowers, chanting success to fearless pilgrims." So it is with the beginning of the road. Joy surges in the heart. Songs spring from the soul. Celestial light beams o'er the candidate for spiritual life and all seems serene.

But not for long. The self that has to die, the self that has to be given up for the greater self; the lower instincts that have to be placed on the altar as was the ram in place of Isaac—struggle for existence. The world that is deposed offers that which it previously denied—wealth, fame, comfort, friendships, the joy of the flesh. These will not be silent but demand their accustomed tribute. Fatigue, grief and despair loom ahead, obscure and darken the pathway to the heights of divine unity. Doubt whispers and ardor is chilled. Is it worth while? Is it true? Am I not one of the many fools suffering from illusion? Friends plead and others deride—Is it true? Is it true?

IV

"MAN, KNOW THYSELF," is as true today as when written two thousand years ago. And in this journey of discovery of the true self, such knowledge is important. Down the ages we find records of those who sought and found; also other records of those who failed, and in failing like Lucifer in the ancient allegory, fell from the heights of bliss to the darkness of sensuality and unbelief.

The twenty-third Psalm of David is a complete epitome of the journey from self to the real self.

In every age man is linked to God by God's Appointed Servant. Men of sorrows and acquainted with grief, ever showing forth Divine Love and through utter defeat attaining to the fullest victory. These are the Gates; the Way; the Sadrat-el-Montahas. So in the aforementioned Song of David we find the joyous declaration of one who through sore travail had found the goal. "The Lord is my Shepherd," (therefore) "I shall not want." Overshadowed by that Divine Love and Radiance all true wealth was his. Led by the Most High, he found, "Green pastures and still waters." Led by that Divine Hand he "walked in the path of righteousness for his name's sake," that is for His Love's sake.

And yet the darkness must come; the valley of the shadow must be trod; for the lower instincts and desires must die. So David named it the "Valley of the Shadow of Death."

There are two things mentioned which support the pilgrim through this valley, namely, "Thy Rod and thy Staff"—the Rod of the Law; implicit obedience to the Divine Law is obligatory, for the spiritual and moral laws declared and renewed from age to age, are for the protection of men; and "*Thy Staff*" is that which supports in time of danger. His Holiness Bahá'u'lláh named it the strong rope, the firm handle. Another time it is the Ark, and those who enter in are protected and safe. In the Covenant of Jesus or the promises of God,

through Jesus—we find these words—"Knock and it shall be opened unto you; seek and ye shall find." It is the love of the disciple for his Lord and the Love of the Lord for the struggling one seemingly traveling alone in the darkness, seeking the feet of his Lord. Bahá'u'lláh, in the "Seven Valleys" instructs that, "In all the journeys the traveler must not deviate even for a hair's breadth" from the religious life, from divine truth and the fruit or teachings of his Lord. His hope, his success, his attainment depends alone in, "Abiding in the secret place of the Most High"—the love and approval of his Lord—and in that Ark of Protection he finds, as was written so many centuries ago, that when overshadowed by this all-enveloping Love, he truly dwells under the Shadow, (or the protecting care) of the Almighty. "For the Lord, his Lord, is his refuge and strength, and underneath are the everlasting Arms."

V

THE GATE IS PASSED; the way is found. Undaunted by shadow and gloom, falls and temptations, the Pilgrim passes on. The greatest sin at this stage of the journey is giving up or looking backward; for

he who putteth his hand to the plow and looking back, is not worthy of the Kingdom, and will, like Lot's wife, crystalize into dead salt—and, lifeless, enter the abyss of despair and futile longing.

"Carry On" is the cry, even when life is blackest and the victory seems impossible. The darkness that must recur over and over again is but the smoke of destruction of sensual life burning in the fire of the Love of God; the darkness of doubt and ignorance. Is it not written that, "God is as a consuming fire?" E're the feet can tread the spiritual heights, earthly and sensual attributes must needs be consumed.

Again in the "Seven Valleys" it is written:—"When a sincere lover and agreeable friend attains to the meeting of the Beloved and Desired One, a fire is enkindled from the radiance of the beauty of the beloved and the heat of the heart of the lover which consumes all coverings and veils; Nay whatever is within him, even marrow and skin will thereby be burnt and naught remains except the Friend."

This, then, is the Goal; this is the attainment; this is the complete blending of man with God, and God with man. This is the eternal life and its full perfection.

"May we share in the divine bounties of the Kingdom. May the world be for you no obstacle hiding the Sun of Truth from your sight, as the human body of Christ hid His Divinity from the people of His Day."

—'Abdu'l-Bahá.

Modern Womanhood in Japan



Japanese twin medical students, friends of Miss Agnes Alexander, Baha'i teacher residing in Japan. These sisters were the first to enter the Woman's Medical College near Tokyo.



These progressive Japanese maidens are ardent Esperantists.

In an article by them published in the November Baha'i Magazine, they advocated the study of Esperanto by all scientists.

A VISIT TO A BAHÁ'Í GARDEN

DORIS MCKAY

WE went out of the house by way of a dedicated garden door and stood looking down upon a Bahá'í garden that September morning. The mellow slanting light of autumn was in the sunshine which poured down its blessing upon it to be caught in the sparkle of dew. We saw a sea of upturned faces of flowers while in the midst of them St. Francis of Assisi stood holding a bird in his hand, and with a spray of ivy draping his somber robe.

Here was a garden built in the spirit of the gardens at Haifa—Haifa where the tradition of gardens living in the heart of the young Guardian of the Bahá'í Cause has caused beautiful verdure to spread upward over the wilderness of the Mt. Carmel slopes. Under his direction gardens so lovely have blossomed there that strangers throng these paths seeking a lost beauty.

In the garden in Palestine had walked a white robed figure followed frequently by a devoted old gardener. 'Abdu'l-Bahá had bent His beloved face above the flowers there, had eaten the choice oranges offered Him in pride by the old servant who later would have slain himself when His Master walked there no more. The young Guardian walks there now speaking with the tongue of wisdom to visitors from east and west.

In Persia there had been gardens of great splendor in the childhood home of Bahá'u'lláh. In God's

Name was the youth to ride forth from the paradise of the Persian nobleman to the prison hole at Tiharán. Weary years afterward in a garden, that of Ridván in Baghdád, the Ancient Beauty spoke proclaiming from the lips of the Promised One the Word that was to revivify the world. The garden of Bahjí in Palestine, called also Ridván, was the retreat of the Prophet in the last years of His life. A story comes to us, a note of peace for those sunset hours of the Prisoner of 'Akká, that He poured tea there at the end of day, serving with His own hands those faithful ones who had come to Him from afar. The splash of fountains, the whisper of green leaves and the voice of Bahá'u'lláh speaking to His near ones—in the garden!

The gardens of the Orient, symbols at all times of the poetry and mysticism of the East, have been the meeting-place of God and man. From these, fragrances have been wafted by the wind of God which have enraptured the East and which are stealing like the pervasive perfume of attar of roses even to the busy, heedless centers of the western world. It seemed that day of which I spoke as we stood in the doorway gazing at this garden that the flowers grew with a soft fire and the stir of the leaves was a whispered chant. It was as if those sacred eastern gardens had thrust a bough across the sea.

Our hostess quoted from 'Abdu'l-Bahá, "This is the planet of tribu-

lation and torment and the mission of the Great Masters is to turn men away from these anxieties and to infuse life with infinite joy." She added, "Is this not what a garden does for us—if it is made with that inner spiritual understanding?"

She had, three years ago, while gazing down from her window upon an unused strip of green, seen in her imagination a clear picture of a dream garden lying there. From the plan suggested by her mental picture she directed the construction of the garden with its terraced steps, flagstone walks and hospitable garden-house. She spent hours working in the garden. At the touch of the young plants in the solitude of spring she felt the veil grow thin between the worlds, recaptured there a lost companionship, *planted there the rose of love.*

As we now walked and talked along its paths we read the garden's first message to its guests beautifully lettered on a sign swinging from a bracket on the garden-house:

*"Light is good in whatsoever lamp
it is burning.*

*"A rose is beautiful in whatsoever
garden it may bloom,"*

On the other face of the sign are the words:

*"A star is as radiant whether it
shines from the east or from the
west."*

We paused before the figure of the Christian saint, who, unlike his more austere brethren had been caught in the dream of Nature—to find God there. One recalls here the words of Tagore who looks upon a flower as "a messenger from the king;" the message: "He

sent me. I am a messenger of the beautiful, the One whose soul is the bliss of love. This island of isolation has been bridged over by Him and He has not forgotten thee. . . . He will draw thee unto Him and make thee His own."

St. Francis, living a life of solitude amid the beauties of nature greeted the beasts, the birds and the flowers as if they were indeed "messengers." His words are inscribed on a bronze tablet, "My little sisters, the birds. God feedeth you and giveth you the springs and fountains for your drink." This bronze statue of St. Francis was modeled in Italy by Anna Coleman Ladd. Her bust of 'Abdu'l-Bahá stands in another Bahá'í garden.

Visitors are diverted by the whimsical concept of a wishing-stone set in a little court of flagstones before the arched entrance of the garden house. "One wish for yourself and one for the garden," our hostess tells each guest. Scarcely one who does not wish for heartsease—ease from the burden of his loss, or his cares or his doubts. Heartsease grows here. Sometimes people weep in this garden and their smiles make rainbows! Framed in the garden house is a poem written by the young son of our hostess while still a child. It is called, "Happiness."

*"A bit of soil,
Some little seeds and sunshine
Will make a garden full of hap-
piness
For you and me."*

In the guest book a friend had written from John Burroughs, "I come here to find myself. It is so easy to get lost in the world."

Really, such a place is like a shrine, leaving in the memory of those who come there the lingering touch of holiness. The garden becomes vocal with the sound of the utterances of Bahá'u'lláh and 'Abdu'l-Bahá; powerful and life-conferring words are read and discussed here, and these words are carried from here to the outside world.

Our hostess said, "I always keep books to give away after the talks in the garden." One cannot but realize, after this beautiful example, that a garden, a home or a heart dedicated to "the mention of God" reaches out vitally into other lives because it *must*. It becomes a power by which an inestimable service is rendered to mankind.

On the morning of our departure we sat sharing the sunshine with the flowers as we added our prayer to the brooding tender influence of this "lovesome spot." There was with us the knowledge of an even greater interpretation of the garden than that of the gentle doctrine of the union of individual man with God as taught by St. Francis, for example. This was because 'Abdu'l-Bahá has awakened in His followers the consciousness of a life more vast in its application. No student of the Bahá'í teachings who does not acquire the habit of thinking in universal terms.

In the age in which we are living

humanity *in general* must find God. *The world must become as a garden.* The garden is the paradise of the vegetable world; we can attain a like paradise here on earth if we make the necessary step in world evolution required of us now.

'Abdu'l-Bahá has often used the garden, where the simple pansy and the expensive imported lily grow side by side, as His illustration of the potential unity of mankind. In the Tablet to the Hague He says: "Consider the flowers of the rose garden. Although they are of different kinds, various colors and diverse forms and appearances, yet as they drink from one water, are swayed by one breeze and grow by the warmth and light of one sun, this variation and this difference cause each to enhance the beauty and splendor of the others. . . . If in a garden the flowers and fragrant herbs, the blossoms and fruits, the leaves, branches and trees are of one kind, of one form, of one color, and of one arrangement, there is no beauty or charm, but when there is variety in the world of oneness, they will be displayed in the most perfect glory, beauty, exaltation and perfection. *Today nothing but the power of the Word of God which encompasses the realities of things can bring the thoughts, minds, hearts and spirits under the shade of One Tree.*"

"The teachings of Bahá'u'lláh are the breaths of the Holy Spirit which create men anew."

—'Abdu'l-Bahá.

HOW TO ATTAIN THE CHRIST SPIRIT

BERTHA HYDE KIRKPATRICK

WHAT is the Christ spirit? Where shall we look for it? Whence comes it? As "the time draws near the birth of Christ" these are some of the many questions that come to the mind. Surely in a Christian land we ought to find this Christ spirit everywhere, a spirit of life, light, love, service, pervading and permeating our homes, our churches, our schools, our places of business and labor, of recreation and pleasure. "Peace and good will, good will and peace, peace and good will to all mankind."

But if we are altogether too conscious that we do not find the Christ spirit everywhere, we are equally certain that we can find it somewhere. Last summer, a fine young woman, a native of India, the head of a girls' school there, joined herself for a few days to a group of people in one of our Central States who had recently organized themselves into an adult folk-school. As she was leaving she said with genuine sincerity and real emotion: "This is the first place in America where I have not felt like a foreigner. I really feel that I belong here, am one of this group."

Surely the Christ spirit, good will to men, must have been in that school. But our friend from India (the Princess we called her for the title seemed to fit her quiet dignity and strength of character) had been in America a whole year before she found this spirit. Yes, the young people of the theological seminary where she was studying were very

polite, perhaps even kind, but in such a distant way that she never could forget that she was a foreigner. Surely, the Christ spirit must be in that theological seminary, hidden perhaps behind screens of formality and thoughtlessness. We sometimes forget "I was a stranger and ye took me in."

The Princess told us that in India the people in some of the humblest homes would share their food and shelter to make a stranger comfortable and at home. Can the Christ spirit be found in India, a so-called heathen country, even among those who have not heard of Christ? Whence comes it?

The Princess told us too of a shocking and painful experience she had had shortly before coming to our school. Feeling the need for rest and quiet away from the big city she had sought these in a mid-west community where was located a prosperous state normal school. Here going quietly about her way, but wearing her graceful native dress, she had been arrested not once but twice, accused of vagrancy and of begging from door to door, handled most roughly and taken to the police station. Was it fear, or ignorant prejudice, or petty desire to show power and authority that caused this gentle stranger within our gates to suffer so unnecessarily? Does the Christ spirit really pervade this Christian land?

"When a man turns his face to God he finds sunshine everywhere," 'Abdu'l-Bahá said to a group of listeners in Paris; "all men are

his brothers. Let not conventionality cause you to seem cold and unsympathetic when you meet strange people, from other countries. Do not look at them as though you suspected them of being evil-doers, thieves, and boors. You think it necessary to be very careful, not to expose yourselves to the risk of making acquaintance with such, possibly, undesirable people. I ask you not to think only of yourselves. Be kind to the strangers. . . . In this way, even if, sometimes, what you at first suspected should be true, still go out of your way to be kind to them; this kindness will help them to become better. After all why should any foreign people be treated as strangers?" We are reminded of Christ's story of the Good Samaritan, of his injunction to love even our enemies, to give away not only our coat, but our cloak also. "If you love them that love you, what reward have you?"

The peace on earth which we so ardently long for, the peace not only in individual hearts, but the cessation of war and strife will speedily follow when good-will to men really exists. 'Abdu'l-Bahá says further, "What profit is there in agreeing that universal friendship is good, and talking of the solidarity of the human race as a grand ideal? Unless these thoughts are transferred into the world of action, they are useless."

Good-will to *all* mankind! The basis for peace on earth must be this Christ spirit of universal love. "Love is greater than peace, for peace is founded upon love. Love is the objective point of peace; peace is an outcome of love. Until

love is attained, peace cannot be; but there is a so-called peace without love. The love which is from God is the fundamental. This love is the object of all human attainment, the radiance of heaven, the light of man." Thus 'Abdu'l-Bahá explains simply the relation between peace and love.

There is a book with the beautiful and hopeful title, "The Promulgation of Universal Peace."* When one looks in the index he finds four references to peace and twenty-one to love. There are more than one-hundred-fifty references to Christ. In this book there is a great deal, too, about such subjects as the oneness of humanity, the oneness of religions, the necessity of universal education, economic justice, the harm done and strife caused by such irrational and foolish things as racial, religious and national prejudices. If one thinks clearly and logically he will realize that all these things are basic to any true and lasting peace in the world and that a mighty and powerful universal love is fundamental to all these.

It is worth one's while to read, to study indeed, this book if one would understand how closely all these subjects are linked together and how the Christ spirit, universal love, is the root and foundation of them all; that it is a wonderful creative force; that it is another manifestation of that force which works in the realm of nature, binding atoms and molecules together, causing the planets and distant suns to move in their courses and causing law and order to reign in

* Addresses of 'Abdu'l-Bahá in America.

all the worlds of the universe. When man has learned to obey this great law of love as perfectly and completely as nature obeys her manifestations of it, the man-made part of the world will move too in orderly fashion, and peace, mercy and justice will prevail.

Sometimes we get badly confused on this subject of love, there are so many kinds of love and some kinds are very selfish. The Christ spirit is *universal love*. 'Abdu'l-Bahá makes us see clearly what this means; how difficult it is, too, to attain. "There are in reality," He says, "many kinds of love and each in itself is limited and finite. There is the love of country, or the patriotic love, there is the love of friendship, the love of man and woman—each one is finite and limited. There is only one love which is unlimited and divine, and that is the love which comes with the breath of the Holy Spirit—the love of God—which breaks all barriers and sweeps all before it. . . . So if you love, endeavor to love divinely. If you love your country, love it not with the narrow feeling that it must be loved because it is yours alone, but with the greater consciousness that your home is a part of the universe. If you love brother or comrade or wife, love each one as a part of God, and not in the narrow sense of possession which renders the love selfish and exclusive."

Whence comes this Christ spirit, this universal love? "It comes with the breath of the Holy Spirit." "The breeze of God blowing constantly through your love will purify it, and make it divine so that the breath of the Holy Spirit will enter into your being and unite you

to God." It came to earth with the Christ child more than nineteen hundred years ago. Christ "breathed the breath of the Holy Spirit into the body of the world, and established an illumined civilization," and it has been radiating from Him with divine effulgence through all these nineteen centuries. We cannot doubt that other Divine Messengers such as Moses, Buddha, Muhammad, have shed rays of universal love on the earth and are still radiating it to those who turn their faces to the Divine Reality in these Heavenly Messengers and are not led astray by man-made creeds and dogmas that have grown up around their lives and teachings.

We think of Buddha as the messenger of love but we are apt to think of Moses as the stern law-giver. Each of the ten commandments, however, is based on love and justice to God and man. In the Mosaic law we find, too, such passages as these: "Love ye therefore the stranger; for ye were strangers in the land of Egypt." "Thou shalt love thy neighbor as thyself." As Christians we are accustomed to view Muhammad and His teachings through the eyes of religious prejudice, but Muhammad taught that Christ was the Word of God, the Spirit of God. These and other Messengers from God made love, harmony and unity the basis of their message.

'Abdu'l-Bahá tells us that we must not be confused by *names* but always look for the Spirit of Truth, the Divine Sun of Truth, and we shall find it shining from all the Divine Messengers. "Turn your faces to the Sun of Reality,"

'Abdu'l-Bahá tells us, then we, too, will receive rays of the universal love, the Christ Spirit.

Why does God send again and again to earth these Holy Beings embodying the Christ Spirit? 'Abdu'l-Bahá has carefully explained this for us: "It is a long time since the Sun of Truth mirrored forth by the Lord Christ has shed its radiance upon the West, for the Face of God has been veiled by the sin and forgetfulness of man. If the followers of the Lord Christ had continued to follow out these principles with steadfast faithfulness, there would have been no need for a renewal of the Christian Message, no necessity for a re-awakening of His people, for a great and glorious civilization would now be ruling the world and the kingdom of heaven would have come on earth. But instead of this what has taken place? Men turned away their faces from following the divinely illuminated precepts of their Master and winter fell upon the hearts of men. For as the body of man depends, for life, upon the rays of the sun, so cannot the celestial virtues grow in the souls without the radiance of the Sun of Truth.

"God leaves not His children comfortless, but, when the darkness of winter overshadows them, then again He sends His Messengers, the Prophets, with a renewal of the

blessed Spring. The Sun of Truth appears again on the horizon of the world shining into the eyes of those who sleep, awaking them to behold the glory of a new dawn."

And He further says:

"But now again, praise be to God the Holy Spirit speaks anew to the world! The constellation of love and wisdom and power, is once more shining from the Divine Horizon to give joy to all who turn their faces to the Light of God. Bahá'ulláh has rent the veil of prejudice and superstition which was stifling the souls of men. Let us pray to God that the breath of the Holy Spirit may again give hope and refreshment to the people. . . . Then shall humanity put on a new garment in the radiance of the love of God, and it shall be the Dawn of a New Creation! Then will the mercy of the Most Merciful be showered on all mankind and they will arise to a new life."

Let us ask God to purify our hearts and minds of all pride, ignorance and prejudice that we may listen with the inner ear to the Glad Tidings of the present day and recognize with the eye of insight, the Sun of Truth from whatever point in the horizon He arises and, filled with the Christ spirit, may do our part to shed the goodwill upon all mankind that will bring about the *New Spiritual Civilization*.

"If you reflect upon the essential teachings of Jesus, you will realize that they are the light of the world. Nobody can question their truth. They are the very source of life and the cause of happiness to the human race. The forms and superstitions which appeared and obscured the light did not affect the Reality of Christ."

—'Abdu'l-Bahá.

THE PILGRIMS OF MOUNT FUJI

AGNES B. ALEXANDER

RETURNING from Honolulu in the summer of 1927, Dr. Shiroshi Nasu of Tokyo Imperial University wrote me: "As our steamer nears Yokohama, Fuji San is in sight. This is the symbol of our welcome to you! Come to Japan!"

Mount Fuji, or "Fuji San," as it is called in Japan, greets one at sea in clear weather, and bids the departing traveler farewell with the same calm majesty. It is the most beloved spot in all Japan. In Japanese art and literature it is as unique as universal. For a thousand years its perfections have been celebrated in song and story, yet all its beauty is never exhausted. The word "Fuji," written in two characters means, "not two," that is, there cannot be such another mountain. Fuji San peerless and alone in symmetry and majesty!

In summer when the snow disappears from the slopes of the mountain, thousands of pilgrims of all ages toil up to its summit, 12,365 feet. To the pilgrims Fuji San is a sacred shrine. Differing from other mountain climbs, it is not ascended by them merely for the sake of hiking, or sightseeing, but rather for acquiring merit in Buddhist conception. Every visit to it, they believe, brings spiritual reward and forgiveness of sins.

This summer I was privileged to make the ascent of the sacred mountain which had been the symbol of my return to Japan for the third time. Starting from Tokyo in the early morning, I met many people on the station platform whence travelers begin the first stage of the

journey. They were clad in white robes with mushroom-shaped straw head-coverings, and carried long wooden staffs. Bells were attached to their belts which tinkled as they moved about. These were the pilgrims who for three days before starting on their pilgrimage prepare themselves, abstaining from eating meat, and in the morning, before reciting prayers, clean themselves by throwing buckets of water over their bodies.

From the foot of Mount Fuji, five routes lead to the summit. By one of these the first four miles can now be spanned by automobile. From there the mountain is divided into nine stations before the summit is reached. Ascending the mountain, the pilgrims have their garments and staffs stamped at each of these stations with the mark of the station, and at death are buried in these garments which bear the stamps of their pilgrimages.

The road up the mountain to the fifth station lay through shaded woods perfumed with fragrant wild flowers. On reaching here, night had fallen, and I remained with a guide who carried my luggage, at one of the Rest Houses which now are found at every station. After the midnight hour had passed, the moon came up and soon were heard voices of pilgrims passing up the trail. In rhythmic unison they repeated the words, "Roku kon Shojo." Although at the time I was not aware of the true significance of these words, yet their repetition conveyed a suggestion of strength.



Mount Fuji

Under the light of the moon I followed with the pilgrims up the slippery ashy trail, until at the seventh station the moon slowly disappeared as the dawn came. Here with many pilgrims we stood silent while the wonderful change took place in nature. To the pilgrims, the sunrise is the supreme moment, to meet which they ascend the mountain. It is the time for prayer and worship. All stood in reverence with heads bared while from under the clouds the glorious sun rose illuminating the mountain side and revealing the five lakes picturesquely set at its foot. Looking down the mountain, as far as the eye could see, there was a continuous white-robed procession ascending the winding trail, for not only the pilgrims, but almost all others who climbed were dressed in white.

Again we started up the trail meeting many kind and friendly pilgrims, among whom were some who were weak and were being help-

ed along by the strong, and again and again were the words repeated, which had attracted me in the early morning, "Roku kon Shojo." At the eighth station there is a Post Office where mail can be posted to all parts of the world, stamped from this lofty mountain. From here the climb became more tedious, but at last the reward—attainment to the summit.

Returning to the world below, there came the realization of an inner attainment gained through the effort made in the ascent of the sacred mountain. The words which had so often been repeated on the mountain side, I found to mean the purification of the six roots of evil—the eye, ear, tongue, nose, heart and body. By purifying these, evil thoughts are driven away and the heart becomes pure. Literally translated the words mean, "roku kon—six roots," and "Shojo—pure." To the pilgrims these words are a potent prayer.

THE TOOLS OF THINKING

ARTHUR E. MORGAN

President Antioch College

We are pleased to reprint in The Bahá'í Magazine an admirable treatment of the subject of language as a medium for thought, written for and printed in the "Antioch Notes" by Dr. Morgan, gifted thinker and educator of the "new school." Psychology points out that it is probable that actual thought cannot grow by means of words, even silent thought. Let the reader try the experiment and he will find himself speaking words within his mind as he tries to think. If words are the necessary tools for thought, it follows that highly evolved spiritual thinking can best be done by means of a highly evolved spiritual language. The matter of language, both as a medium of spiritual expression and as an international bond, is of great interest naturally to all Bahá'ís.

ROMAN writers discussed the possibility of sometime mastering long division. They thought it essentially difficult, whereas the difficulty was the inadequacy of Roman numerals as tools for mathematical thinking. With Arabic numbers, long division became simple. It is said the number system of the Mayans is superior to the Arabic. Much difficulty in thinking is due to the crudeness of our mental tools. Scientific study of these might revolutionize our ability to master ideas.

BECAUSE SOME one of the Indo-European languages is used by nearly every western people, we think of the general structure of that language group as essential to effective thinking. The apparent inferiority of Mongolian languages strengthened this opinion.

Yet the general structure of Indo-European languages furnishes only one of very many possible ways of handling ideas. I am told by ethnologists that the languages of some American Indians differ in fundamental design from either the European or the Mongolian, and in some cases supply innately better, simpler, and more economical tools

for thinking. The fact that languages differ greatly in effectiveness and beauty casts doubt upon the idea that "natural" development must of necessity bring the best possible results.

OUR THINKING is greatly influenced by the structure, the possibilities, and the limitations of language. Every language is a chance growth—elaborated, refined, mutilated, or debased, by circumstances. Perfected in many details by long use and by the discrimination of genius, it still maintains deep-seated limitations which usage fails to remove; just as the human body, wonderfully perfected in detail by selective evolution, retains uncorrected fundamental mechanical defects.

No chance development in any field can equal the application of scientific methods with masterful skill and insight to the fulfillment of wisely considered purpose. Improvement of the tools of thinking, through the creation of a scientifically designed synthetic language, is within the range of practical possibility. Such a result will not be matured quickly by a lone genius, as was the attempt with Esperanto, but will be the mature fruit of far-

flung research and constructive efforts of many men for a long period.

THE WASTE DUE to language barriers grows constantly more unendurable. Few men are able to acquaint themselves with world literature in their fields. Foreign trade is handicapped, international confidence impaired, progress in art and science delayed. We burden children with the long grind of language study, to provide halting use of the speech and literature of one or two other peoples.

All but the most brilliant thinkers, especially in minor tongues, are doomed to relative obscurity abroad, their writings available, if at all, only in translations that fail to carry over the keen edge of genius. I long wondered why, in European opinion, Poe was the only great American poet, until I was told that he was the only one adequately translated. The world loses the outlooks of other peoples. Conversely, a nation like Brazil or Japan to a considerable degree is cut off from the main currents of world thought, and tends to remain provincial in all but superficial conformities.

WITH THE DEVELOPMENT of the radio and of talking pictures we dream of the Americanization of the world, with all nations learning the English tongue. The fulfillment of this dream will be resisted with the terrific force of nationalism.

Russia, Germany, France, the Spanish countries, and Japan will not acquiesce in the overlordship of English. They will find protection in a synthetic international auxiliary language, a medium of expres-

sion giving every people access to the international mind, with special advantage to none.

A world language is certain. Events are pushing resistlessly to compel it. The only question is whether it can be anticipated and given adequate preparation. Whether it is an awkward, hastily devised expedient—perhaps a promising but inadequate instrument like Esperanto—or whether it becomes a master contribution of science to the economical and beautiful handling of ideas, may depend on developments of the next generation.

NEVER HAS SCIENCE entered a new field to create order, economy, and unity where before was chaos and conflict, but that it has been bitterly attacked as a base intruder. Never was this more apparent than in the discussion of a synthetic language. The slow growth of usage, traditional scholars claim, is the only road to excellence.

Qualified men can make a critical study of the processes of thinking and of communication, and can synthesize an auxiliary international language of essential simplicity, economy, and beauty—a contribution to the clarity and effectiveness of human thinking that will pass down the ages. The International Auxiliary Language Association of America, with the services of able scholars in varied fields, in a cautious and limited way, is making the beginnings of such a study.

Contributions of science to the tools of thought and language may be no less significant than its contributions to the recording and transmission of sound and light.

THE BAHÁ'Í MAGAZINE

Star of the West

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THE BAHÁ'Í MAGAZINE

STAR OF THE WEST

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ONENESS OF THE HUMAN WORLD



IF the oneness of the human world were effected all the differences which separate mankind would be eradicated. All strife and warfare would cease and the world of humanity would find repose. Universal peace would be promoted and the east and west would be conjoined in a strong bond. All men would be sheltered beneath one tabernacle. All nativities would become one. All races and religions be unified. The people of the world would live together in peace and their well-being would be assured.

'ABDU'L-BAHA.

The Baha'i Magazine

STAR OF THE WEST

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“And God will send His hosts from heaven to help you, and nothing shall be impossible to you if you have faith . . . As ye have faith so shall your powers and blessings be.”

—'Abdu'l-Bahá.

THERE ARE MANY formulas for success. Current literature is replete with inspiring accounts of men who have worked their way upward against obstacles to final great achievements. Among the factors which make for success in such lives we find ambition, energy, perseverance, enthusiasm, and faith. Of these faith seems by far the most important. For faith in oneself and one's abilities is the necessary *foundation* upon which to build; while faith in God and His divine aid and guidance is the necessary *power* with which to erect the completed structure.

Faith, we are told, is the substance of things hoped for. Faith would not be needed if there were no difficulties, and the way were always clear. *It is just because of obstacles that faith is necessary.* Faith, says G. K. Chesterton, means continuing to believe when all logical grounds, all human reason for such belief, fail. Thus faith is seen to be the highest expression of that divinely creative power with which man, unique among earthly creatures, is endowed. For by means of faith, insuperable obstacles are surmounted, impossibilities become possible, and miracles are performed.

On the part of the individual, faith would seem merely an exercise of the constructive imagination. And so it would be, were man the highest power in the universe. But faith is more than an attitude.

It is a relationship with the Universe, and with that Universal Power which we call God. Faith, like a human radio station, both transmits the individual desire, and receives from the Unknown the answer. This answer consists of more than words. It comes in the form of guidance, and aid.

Were it not for this reciprocal action, there could be no faith. For faith—all materialistic concepts of it notwithstanding—is not merely subjective. Nor does the individual draw upon himself for those immense and astounding resources which through faith he successfully attains.

IN THE TREMENDOUSLY inspiring autobiography of Alexander Irvine now running in *The Atlantic Monthly*, the author tells us how, as a youth, having given himself in consecration to God, he had thereafter a naive and steadfast faith that God would aid and guide; and how on one occasion this faith was almost shattered.

Unschoolled, Irvine had managed through enlistment in the marine service to acquire the ability to read, and had developed great love and desire for books and for the knowledge that comes through books. When the time came for him to be sent on a Mediterranean cruise, he prayed that he might be allotted to the flagship because it had the best library of any ship in the fleet. What was his consterna-

tion when the sergeant, reading off the lists, assigned him to the smallest ship, *which had no library at all*.

So great was Irvine's faith in God, that he insisted the sergeant had made a mistake, and that he had really been assigned to the flagship. The sergeant, irritated at Irvine, told him his name was there plainly enough—that there could be no mistake—and that if he made any further objections he would be sent to the guard-house for insubordination.

Then the whole structure of the universe seemed to fall about his head, so Irvine tells us. The God to Whom he had given over his life had apparently failed him. Yet no, he would not believe that! His faith returned. He was convinced there had been some mistake, that this would later be discovered, and that he would attain to his immensely desired goal of the fine library in the flagship. And so it proved. The next day he was called to the office and informed that there had been some mistake and that he was assigned to the flagship.

THIS IS ONE of the most magnificent episodes of human faith and its answer that I have ever come across. What a test of real faith! An ignorant youth, enlisted in His Majesty's Marines, because of faith venturing to assert himself against the whole British government. But no, it was not self-assertion. It was confidence in and reliance upon God. What would have been the result if Irvine had not had such faith? He never would have attained to the flagship, I am convinced. Some subtle thread of causation ran, like a trail of gunpowder, from the boy's active ex-

pression of a dauntless faith to the final rectification of error, if there had been such, and assignment to the flagship.

Here we see faith standing out as the *one essential factor* of success. But this incident is unique only in the clarity with which it presents faith as the active force leading to success. In reality, faith is always an essential factor of success; and success—other things being equal—is in proportion to the amount of faith exerted.

This truth stands out strongly from both the life and teachings of Christ: that according to our faith it shall be unto us. And 'Abdu'l-Bahá assures that as is our faith, so shall our powers be. He gives us promise of help in these words: "He will send His hosts from heaven to help you, and nothing shall be impossible to you if you have faith."

WHY CANNOT God guide and bless us of His own will, regardless of our faith in Him? Because success, coming upon us in this way, would surely be ascribed by us to our own powers—than which there can be no greater spiritual danger, no sin consequent in such illimitably fatal results.

Faith is a necessary medium between man and God: a necessary link in the chain which binds man to God in love and humility, and binds God to man in Divine Love and Guidance. "To be rich in God and free from all save Him," is possible only through faith. And as such a station of the human soul is the supreme achievement of man while on earth, it follows that the greatest success open to man is attainable only through faith.

WHAT IS FAITH?

FAITH outwardly means to believe in the Message a Manifestation brings to the world and accept the fulfillment in Him of that which the Prophets have announced. But in reality faith embodies three degrees: to confess with the tongue; to believe in the heart; to show forth in our actions. These three things are essential to true faith
* * *

THE greater the faith of man the more illumined his life. Faith is a miracle; it has a wonder-working power. Its spiritual influence refines the character, suffers man to become humble and meek; places in his heart the fear of God; prompts him to devote his time to humanitarian deeds; spiritualizes his nature; exalts his ideals and enkindles his lamp. The greater the faith of man the more numerous will be his philanthropic actions. Faith is like unto the trees, deeds are like unto the fruits. Faith is like unto the lamp, deeds are like unto the light. * * * Faith is not so much what we believe as what we carry out."

THERE are three kinds of faith. First that which is from tradition and birth. For example: a child is born of Muhammadan parents; he is a Muhammadan. This faith is weak, traditional faith. Second, that which comes from knowledge and is the faith of understanding. This is good. But there is a better—the faith of practice. This is the real faith."

FAITH is not so much what we believe as what we carry out. * * * Faith is the magnet which draws the confirmation of the Merciful One. * * * We know and see the Light, we go close to it, are warmed by it, and reflect its rays on others. This is real faith, and thus we receive power to become the eternal sons of God."

'Abdu'l-Bahá.

THE DIFFERENCE BETWEEN

FLORENCE E. PINCHON

Some months ago a series of articles were begun in this magazine by Miss Pinchon dealing with the typical point of view and the chief difficulty which would naturally be felt by those belonging to certain branches of the great religions and certain other Modern Movements in their approach to, and acceptance of, Bahá'í Truths. The first article appeared in December, 1928, under the title, "The Liberation of Elizabeth," and depicted some objections which would be raised by a sincere and typical member of the Established Church of England. The second article appeared in the June number, on "The Grail of Life's Quest," or the Theosophical point of view. The third appeared in September on, "Above the Mists," and admirably treated the subject as a Spiritualist might approach it. Herein follows the fourth and last article in this series. It very sympathetically and harmoniously sets forth the point of view of a Christian Scientist. All of these very important aspects of Truth as analyzed by this gifted author, have been widely and favorably commented upon, and have proved to be of surpassing interest both to Bahá'ís and non-Bahá'ís.

"Where are the eyes of clear insight? A thin veil—the thinnest—prevents the eye from seeing, the ears from hearing, the heart from understanding."—(Bahá'u'lláh)

IT was Sunday morning, and the well-dressed congregation were dispersing from an imposing Christian Science church, standing on the corner of one of New York's finest avenues, when the Second Reader issued from the vestry door into the street. He was a man in the middle forties, with an intelligent and thoughtful face.

For several years he had occupied this position in the church, reading the selected Bible passages in his clear round voice—passages which the First Reader (at a higher salary) expounded in the light of "Science and Health, with Key to the Scriptures," by Mary Baker Eddy. The name was always pronounced in full and with the greatest reverence.

Today Broughton seemed scarcely aware of the scenes around him, or in what direction his steps instinctively led, for in his mind he was reliving the wonderful exper-

iences which had been his some three years ago. He recalled that black day when the Specialist had declared that he could do nothing more for him. It was an acute form of glaucoma, and only a miracle could save him from blindness. Only a miracle! Again the sweet voice of the nurse who had attended him during those fateful hours at the hospital rang in his ears. "Do not despair. Have faith. God is merciful. Miracles can happen." She had been too busy to say more.

And he had not given up hope. Remembering his mother's prayers, the healing power of Jesus and the early disciples, the authenticated "cures" of the middle ages, he turned to the Christian church beseeching its aid. But the various pastors and priests whom he visited frankly admitted their inability to offer any help to such as he. God, it seemed, had, for some inscrutable reason, permitted disease and suffering as a necessary mode of chastisement, or as a providential process whereby human beings could attain to spiritual development. "I can only pray for you, my son," said the clergyman, in an attempt

at consolation, "that God's will may be done."

But was it God's will that he should become a burden to himself and to society? he questioned. Although medical skill and the orthodox church had failed him, yet the fighting spirit within refused to accept his doom. Other agencies there were who professed the healing arts. Among these he therefore began a feverish search.

But it was not long before he realized that the time was far too short in which to effectively study and practice the teaching and methods of Psychotherapy, the Emanuel Movement, New Thought, or indeed any of the occult schools. Besides, it was evident that none of them could be quite confident of arresting the march of the cruel disease.

THEN, ONE DAY, he found himself in the quiet room of a Christian Science Practitioner. A woman, with the steady eyes and manner of a doctor, assured him that there was nothing to fear. Impressively she read the "*Scientific statement of being*"—

"There is no life, truth, intelligence nor substance in matter. All is infinite mind and its infinite manifestations . . . Spirit is immortal. Truth, matter is mortal. Spirit is God, and man is his image and likeness. Therefore man is not material: he is spiritual."

She explained to him that Mrs. Eddy had, in 1866, revived a long-buried principle and power of Christianity; that he had but to accept these "scientific statements of truth," and all would be well. "Since God is perfect," she argued, "He cannot include or be responsi-

ble for anything unlike Himself. Therefore, death, sin, and all sickness are mere illusions of mortal mind, which firmly denied, would disappear. They had no harmful power in proportion as man realizes that he is spiritual, not material. If disease cannot exist in God, it cannot afflict man, who is His reflection."

The metaphysics were certainly difficult to follow. But the central fact that a cure was possible, that, indeed, disease had no place in the scheme of things, struck vividly home. Why try to reason too closely? Eagerly he listened to the strong affirmations which followed. "Man's sight is not material; it is spiritual. He sees with the boundless sight of infinity, the eyes of his understanding being enlightened."

Hope and expectation awoke within him. "After all, he thought, this idea of the illusion of matter was not really new. Plato, Kant, and other philosophers had taught something similar. But it had been given to this perhaps inspired woman to make practical application of the theory."

Every day then found him at the Practitioner's room. The fees, indeed, were high—but what matter, if his precious sight were saved? He was advised to refrain from visiting the oculist and all former friends, lest "mortal mind" should shake his newly-found faith. And gradually the healing became manifest. Then came the great occasion when he was permitted to present himself to the Specialist.

"Truly remarkable!" exclaimed the Doctor, after careful examination. "All traces of glaucoma have disappeared. The eyes are a little weak, but otherwise quite normal

again." In silence he listened to his patient's enthusiastic explanations.

"I grant you the miracle, Mr. Broughton," he finally observed, "but I'm afraid your metaphysics and philosophy are beyond me. How matter, which is common to us all, and can be depended upon as a medium of infinite experience, can be regarded as an 'illusion' beats me. Surely an 'illusion' is something which does not fit into the system of experience on its own plane. Faith and expectation, however, are mighty factors, the psychological value of which we medical men would do well to take more into account. You may, of course, call it what you will."

In the waiting-room he had met the Doctor's assistant. "It's splendid," she exclaimed, her dark eyes shining with sympathetic joy. "What wonderful things faith and prayer can do for us!"

"I owe everything to Christian Science," he declared warmly.

"And to God, by means of——" supplied the nurse softly.

That had been the beginning of a great friendship between them: a friendship that had held, in spite of the difference in their religious outlook. Yet it was just this difference that worried Broughton and had prevented him from declaring his love.

AND NOW HE suddenly awoke to the fact that he actually stood before the gate of the hospital, and that he intended to ask nurse Ruth for her company that afternoon.

It was only natural that they should discuss the beliefs that reared a thin, but inflexible barrier, between them. "My dear friend,"

protested the nurse on this occasion, "I'm afraid I quite agree with the doctor's argument. 'Illusion' as you call matter is, on its own plane, just as real as spirit, since both can only exist for man in consciousness. If the objective world does not exist in its own right (so to speak), yet it possesses unquestionable validity of experience. To regard the material universe neither as a 'fictitious product of mortal mind,' nor as an ultimate reality, but rather as an expression of the Divine Will and Intelligence—a world not of mere illusion and nothingness—but of endless and complex phenomena, is to be in accord with true science and religion, to say nothing of common sense. Man's physical form is a vehicle through which his soul, for a time, functions, in order that he may gain experiences essential to his spiritual unfoldment. In this light, surely one must acknowledge that man is not only spiritual, but material also."

"You reason very cleverly, Ruth," observed her companion, reflecting ruefully, that before her simple clear arguments his own carefully primed statements had a little way of crumbling to pieces.

"Oh, no," she disclaimed with engaging humility, "these are not just my own ideas, but are the teachings of 'Abdu'l-Bahá, Who, as you know, interpreted for us—the great message to this new age of His Father, Báhá'u'lláh. May I read you a few of His Words on the subject?"

"Matter, reflecting the negative aspect of God is self-existent, eternal, and fills all space. It is . . . a manifestation of God which is characterized by passivity, quiescence, inactivity. In itself it is without

creative power . . . but Spirit, flowing out from God, permeates all matter. The first principle of God, Love, is the creative principle. It is an outpour from God, and is pure spirit. Love, reflecting the positive and active aspect of God, impresses its nature upon the atoms and elements. By its power they are attracted to each other under certain ordered relations, and thus uniting and continuing to unite, give birth to worlds and systems of worlds. The same laws working under developed conditions bring into existence living beings. Spirit is the life of the form, and the form is shaped by the spirit. The evolution of life and form proceeds hand in hand. The powers of spirit are evolved by the experiences of form, and the plasticity of the matter of the form is developed by the activity of the spirit."

"Does not such an explanation appear reasonable?" demanded Ruth.

"It certainly does" admitted Broughton, but you must remember the unanswerable argument, "Whereas I was blind—now I see."

"Of course you will always feel grateful," responded the nurse, "but need you base the fact of your cure solely upon the metaphysics of Mrs. Eddy, or accept it as a conclusive proof of the infallibility of all her doctrines? Undoubtedly she has been a means of awakening the world to the possibilities of interaction between mind and body, and to the urgent need for adopting a new attitude towards pain and physical suffering. But is her method the one and only medium through which healing can and does take place?"

'Abdu'l-Bahá declares: "There is

but one power which heals—that is God. Even when the means of healing are material, the power that heals is Divine. Medicine is merely an outward form by which we obtain heavenly healing. All that we see around us is the world of mind. It is mind in the herb, and in the mineral that acts on the human body and changes its condition."

"But," urged Broughton, "since spiritual healing is the highest form of healing, we should put our trust in Spirit, and not in any medical or material means."

"Yet, if you cut your finger wouldn't you bind it up to stop the bleeding before 'treating?' " asked the nurse quickly.

"You see, there are so many different forms of healing, all of which are from God. But the state or condition through which the healing takes place is the confidence of the heart. "By some this state is reached through pills, powders and physicians. By others through hygiene, fasting and prayer. By others through direct perception."

In mental healing, for instance, "the entire concentration of the mind of a strong person is made upon a sick one. The latter expects with faith that a cure will be affected. From the effect of these mental impressions an excitement of the nerves is produced . . . this becomes the cause of recovery."

But 'Abdu'l-Bahá teaches that the most potent means of healing is the power of the Holy Spirit. "This power is exercised by the Holy Ones of God, and does not depend upon contact, nor on sight, nor upon presence. This is the true spiritual healing."

"But you said the other day," pursued Broughton, "that healing,

even when the patient had faith, did not always occur."

"Yes," returned his companion, "for the Master taught that our physical health is so linked up with our mental, moral and spiritual health, and also with the individual and social well-being of our fellow-men, nay, even with the life of plants and animals, that each of these is affected by the others to a far greater extent than is usually realized. Physical health, therefore, depends upon many factors, some of which are outside both the control of the patient, and of those who are seeking to heal him. In a large number of cases, however, a right spiritual attitude, one of hope and courage, is sufficient to banish the ill-health.

"Yet spiritual health being so much more important than physical health, sometimes it may happen that if healing were granted to one who is sick, it would only be the cause of other, and worse, ills." Using every means at our disposal, whether material or mental, we should pray to God and have full confidence in His Wisdom that, if healing is best for us, it will be granted. And the promise has been given, that when the material and spiritual worlds have become harmoniously attuned and co-related "when hearts become heavenly and aspirations pure, perfect connection between soul and body can take place . . . physical and spiritual diseases will then receive absolute healing." For the whole tree of humanity is sick and every leaf on the tree shares in the general sickness. "That is why successive Manifestations of God have been sent to the world, in order that They might act as Divine Physi-

cians to both the souls and bodies of men."

"You said—pray to God, Ruth; but when ill I always seek the help of my Practitioner," observed Broughton.

"In the circumstances, I can understand you like to do so," was the sympathetic answer, "but we should not forget that prayer is a wonderful power we can all use, provided our hearts are sincere. It is not really necessary to depend upon either a priest or a practitioner to exercise the faith we ourselves should possess. I could give you some beautiful Bahá'í prayers for help and healing," she ended wistfully.

On another evening they fell to discussing the problem of evil.

"If God is perfect, the production of His creative thought must be the same," argued Broughton. It is, therefore, a contradiction to believe in a perfect Creator and an imperfect material creation."

"It does seem so," admitted Ruth, "but don't you think the solution of the problem lies in the fact that man is a thinking being, that he lives in a thought-world, and is free to exercise this faculty as he chooses? He may, in thought, abstract his world from the Divine Intelligence, and disown his spiritual inheritance, or he may seek to realize perfection for himself through obedience to Divine commands, and an understanding of God's purposes for him.

"Everything that God has created is, in its own place and cycle, perfect—from a plant to a planet. But physical and moral ills are the product of perverted thought, of disobedience, ignorance, and lack of understanding."

"In Reality there is no evil" declared Broughton.

"Agreed!" cried Ruth happily. "there is no positive evil. It is a negative state or condition, and is the result of the absence of good, as darkness is the result of the absence of light. But to deny the darkness is illogical and a waste of time. Rather let us seek to turn on the light both for ourselves and others. This is not done by denying that evil exists in an individual or society, but by recognizing, and trying to help others to recognize, that the sovereign remedy for all evil and suffering lies in following the guidance and obeying the commands of the Prophet sent by God. Evil is such a relative thing, isn't it? What would not be wrong to a savage, might, in a highly developed man, be a sin."

As they parted that night, Ruth's

dark eyes looked with frank challenge into those of her companion's.

"Clifford," she said in low, searching tones, "supposing Christian Science did not hold out to you any material gain or reward, or promise you health and prosperity as a consequence of believing its tenets—would it still claim your allegiance? Supposing, instead, it said to you as did One of old: Don't seek to escape from trouble. 'Take up thy cross and follow.' Or, as 'Abdu'l-Bahá advises: 'When the fire of trials is lighted, celebrate ye in joy. To the sincere ones tests—afflictions and calamities—are a gift from God. They remove the dust of egotism from the heart, the veil of self-seeking from the spiritual sight'. . . ."

And there, in the starlight, she left him—"supposing."

"All healing is spiritual healing in reality, no matter whether medicine or affirmation or supplication are used. Any method which establishes the confidence of the heart, is approved—only that when it is done without the medium of drugs or food, no money should be accepted for it."

Asked which is the true attitude of prayer—affirmation or supplication—'Abdu'l-Bahá emphatically replied: "Supplication—because at the door of God's bounty all are humble suppliants and needy."

"Those who say they are healing through the Power of God, should accept no pay, for they are the dispensers of God's bounty, channels of His grace. They should be like the disciples of Christ, who, after the crucifixion, assembled together for the purpose of discussing matters pertaining to their mission. They regarded the Life of Jesus and His Teachings. 'Freely ye have received, now freely ye must give.'"



His Royal Highness Mohamed Ali Pacha of Egypt—a Prince of the wonderful land of the Pharachs and the Khedives. (See opposite page.)

A GREAT PRINCE SPEAKS OF 'ABDU'L-BAHA

MARTHA L. ROOT

The following interview with a Muhammadan notable of Egypt has great human interest in revealing intimately not only the personality of a distinguished Oriental, but even more especially in showing the breadth of thought of a modern Muhammadan. In the Islamic world, as well as in Christendom, intelligent and cultured people are much broader in their religious attitudes than a generation ago.

IT was in Cairo, Egypt, on November 14, 1929, that one of the greatest Princes of this wonderful land of the Pharaohs and the Khedives, His Royal Highness Prince Mohamed Ali Pacha, so charming, so cultured, so far-seeing a philosopher, spoke to the writer about his meeting with 'Abdu'l-Bahá. His secretary had called at my hotel three days before, and the invitation had been given for Thursday afternoon at three o'clock. Motoring out through the colorful Cairo thoroughfares toward Manial Palace, the home of the Prince, the writer realized that nowhere in Egypt is the aggressive modernism of the nineteenth century more in evidence than in Cairo. It is just this combination of the old and the new that gives the city its enchantment. Some of the streets with their mosques and bazaars and coffee houses were medieval just like those in the Arabian Nights, others so spacious with squares and parks and hotels, opera houses, theatres and shops, that one feels London could boast no better. But suddenly the chauffeur crosses a fine bridge called Prince Mohamed Ali bridge, and turns the car to the driveway beside the sinuous silvery Nile. Everywhere are to be seen villas and splendid mansions, silhouetted against tall, stately sensitive palms, and the driver halts the

motor car before the most imposing of all the palaces.

The pleasant, fine secretary received me, took me into a richly carpeted and tapestried entrance salon where I wrote my name in the Guest Book. "Surely this Prince must be a great sportsman," I thought, "for these walls are covered with pictures of races and racers." Then we stepped out again into the porte-cochere and walked into an Egyptian garden, the most beautiful tropic paradise I have ever looked upon! Only a great artist could have created such a poem of palms; such a symphony of colors! And in the very centre of the immense grounds was a great Banyan tree—the *raison d'être* for all the other magnificent trees—and the palace and the remarkable little mosque all in Moorish architecture and the tower of classic beauty and finally the gates wondrously carved all in black ebony. "Oh, I must have been mistaken!" my mind said, "His Royal Highness the Prince, could not have been a sportsman, he is surely a famous architect, artist and genius!"

One may read all one's life about the charm of Egypt, and see the show places which millions of tourists have visited, but walking in this garden of palms, perfect palms representative of every species in every land, one wonders if heaven

is more lovely, and if in the Kingdom Beyond there are trees like this Banyan tree which is a living tent without poles and cords, extending its welcome shade to all who come under it.

I was glad that no Pharaoh's daughter or no Cleopatra of the Ptolemies came walking down those palace steps in the distance, instead it was infinitely more interesting to see His Royal Highness Prince Mohamed Ali Pacha, brother of the former Khedive of Egypt and nephew of His Majesty the present King Fuad, this gracious host who had met 'Abdu'l-Bahá, come around one of the curving roadways of the garden to meet me. He came quickly, swinging his cane, a handsome man with most sincere, frank, humanity-trusting eyes. His very soul salutes one through his penetrating brown eyes. He was dressed in a modish suit of grey; he wore the distinguished red fez, and on his little finger was a wrought gold ring set with a large and very unusual emerald.

His delightful Highness the Prince shook hands with me and invited me to sit down in one of the comfortable rustic chairs at a little table under the Banyan tree. You will sit with us, O reader, for you too, are in this enchanted garden to hear what a Prince, who is a savant and a philosopher, has to say about 'Abdu'l-Bahá. Only the Prince called him, 'Abbas Babá' which in Arabic means Abbas Father or Father Abbas.

"Yes, I knew Abbas Babá," commenced the Prince, "He was a great friend of my brother, Abbas Hilmi II, the late Khedive.* Also, Osman Mourtada the Grand Master of Ceremonies of my brother had a

great friendship with Abbas Babá. I met your loved Teacher first early in 1912 on my way to Paris. Then when I was in New York in 1912, 'Abdu'l-Bahá was living in a house near Central Park, a home which his friends, (or do you call them his followers?), had prepared for him. I was living in the Belmont Hotel in Fifth Avenue, and Abbas Babá was kind enough to come and visit me there. I deeply appreciated this kind visit."

Then His Royal Highness the Prince explained how proud he was to see a great Oriental moulding the spiritual thought of America. My host continued: "Although we are sorry to see Orientals so backward in sciences, still we must not forget that some great generals, great leaders of thought and all religions have been born in the Orient. Abbas Babá has proved to Europeans and to the entire West that great generals of the Spirit are still born in the East! As I love the Orient and am an Oriental, I was very proud of Abdu'l-Bahá's high station and prestige in the United States. Yours is a country of such stupendous wonder, such marked inventions, such marvelous strides in progress, and you saw the greatness of 'Abdu'l-Bahá."

This earnest Prince spoke with such sincerity, his words were: "I loved Abbas Babá and admired Him, and I felt He loved me and was a good friend to me."

"After this visit in New York," the Prince recounted, "I met Abbas Babá again in Paris. He told me of His great conference in Oxford University, He told me too, of His friends in Germany. Later on, we traveled together on the same ship

*Khedive means Ruler.

coming back to Egypt. For four days we were always together. I was very sad when I heard of His passing, for I considered Him the most important man in our century. A man like Abbas Babá cannot be replaced, that is my opinion. He had such a great spirit, such a powerful brain and such a grasp of realities!"

Here the conversation changed, for just in this moment a lovely young svelte Egyptian boy dressed in cream robes all embroidered in red silk and with a red cap on his head, came bearing a golden tray with cups of mocha coffee. It was real mocha too, direct from the planter to the Prince, and its delicious flavor I can best describe to you as "cup selections only!" Over the coffee cups the writer asked His Royal Highness the Prince; "Are you a sportsman? I saw all those racing pictures. Or are you an artist? Is it you who have created this garden which is so beautiful that I shall carry it away with me in my memory as a dream garden of palms where Muhammad and Christ and Bahá'u'lláh would choose to walk and talk together? Or could you be the architect who designed this rare little mosque and tower and palace? Or Your Royal Highness, are you a musician?"

He laughed and replied: "Well, I've always been a keen sportsman. Yes, I paint, I love nature, I am a musician and an artist, so I didn't need any architect for this place." The Prince said that the garden was his creation and that he had gathered the palms from all parts of the world. He elevated the whole grounds two metres from the Nile sands, twenty years ago, and had the trees planted, except the huge

Banyan tree in the centre which is one hundred years old.

"I bought the property solely for the big tree," the Prince Mohamed Ali Pacha said, "this tree so fascinated me, it was the tree that made me choose this place for my home. This Banyan tree was planted for my grand ancestor a century ago, planted by a Dutchman."

The Royal host said that many American statesmen had visited him and admired his garden, but that Colonel House when his guest paid him the compliment to say that it was the prettiest garden he had ever seen. Speaking of Americans, the Prince said: "We used to have a charming American Minister here, Dr. Merton Howell. Dr. Howell was a straight-forward, good American. One day sitting out here under this Banyan tree, he said to me: Prince I thought Honolulu was a paradise, but since I have seen your garden, I know that not only in Honolulu but here in Cairo is a little spot that is just the same—it, too, is paradise!"

The Banyan tree and all the palms, this afternoon that I was at Manial Palace, were so clean-looking, every leaf and every trunk shone as if they had been given a "tub bath" every morning (but of course only the hose or the heavens could give them that!) and the shining green grass rippled in the sunshine as if it had just sprung up from a shower spray. It was the grouping of the grand palms, too, which was so elusive, yet so satisfying. One does not see everything at once in this garden, it has many vistas. Mrs. Butts' flowering Vines from India rose in sprays here and there like crimson rambler roses; purple Bougenvillias massed the

entrance wall, while little meadows of red geraniums threw forth their vivid beauty, and all the wide garden paths were covered with a most attractive red sand which was very pleasing.

After our coffee, sitting under this wonderful Banyan tree, the conversation turned to life and philosophy. The Prince said: "I am in good relations with all people. Since I was six years old I have traveled over the world, and I have learned that some things cannot be changed, they must run their course, so one must be a little philosophical and accept what comes."

His Royal Highness asked about my visit to Egypt and what I wished most to do. He also spoke of my coming visit to Haifa, and then he alluded again to the Bahá'í Movement saying: "You all have accomplished a great task in the United States. It was very interesting to see the large number of Bahá'ís in America and to read of the splendid progress of the work."

He later spoke about Burma, and said it would be very good if these Bahá'í Teachings were promoted there—I quote his words: "Though I respect all religions, I think if Abbas Babá's talks and counsels could be spoken of in Burma it would be very good. There are such numbers of people there who would be uplifted and educated; certainly religion is a very good thing. My situation is this: being a good Muhammadan and with my position in the Muhammadan world, it would not be correct for me to be Bahá'í, but always I have been a good friend of Abbas Babá. I remember in talking with Him, how very fascinating He always was!

Dressed all in white and with those two very bright eyes gazing into mine, I used to say to Him sometimes in fun, 'O Abbas Babá, do not look too much into my eyes!' He was such a strong character, such a profound man, and He never did anything to hurt my feelings, He always showed me how much the Bahá'í Teachings are near to the Muhammadan religion."

The dear Prince continued: "In your Bahá'í ideas, all the Prophets are good, all men are brothers, all live together in love and admit that all the Prophets are from God. The Bahá'í Cause is a very conciliatory religion because it brings all people together."

He said that much in the Bahá'í Teachings would appeal to the United States because there they are working so hard for peace and to do away with fighting. He added that many people in America would like the Bahá'í instructions which are not to abuse with drinking, namely, not to use intoxicating liquors that cloud and take away the mind. 'Abdu'l-Bahá often spoke and showed how much the renouncing of tobacco, wine and opium gives health, strength and intellectual enjoyment, penetration of judgment and physical vigor. "All the principles of Bahá'u'lláh," said this Prince, "would be appreciated by Americans."

The writer told him that President Herbert Hoover is a Quaker, and he was very interested to hear about Quakerism and its progress.

His Royal Highness Prince Mohamed Ali Pacha said, among other things: "Life is very difficult today. There are so many millions of people, so many ways of looking at things, how can all peoples be

made broad-minded and just? In a family of ten members, to get all to be good is a task, how then can nations accomplish it? I am very sorry that all religions in these days, seem to be backward. Only people who feel they need help turn to religion now. So many of those who have money for all their pleasures, do not think about God or religion. Only today I was reading one of our Prophet's Words, 'You will see in the mosques, some day, only the people who need something from God.' Religion has not been looked upon lately, as proper and necessary to educate the family. This isn't that religion is bad, but it is because some of the followers of religion are intriguers."

For example, he stated that in Mexico, it wasn't that the Roman Catholic religion was not good, but the government did not wish the priests to have the ruling of the country. The Prince's words were: "If the church people would only be wise enough not to interfere in governmental matters, but would confine their attention to teaching the ignorant and doing good to everybody, no government would ever fight them."

These are just a few of the thoughts of this great Prince of Egypt Mohamed Ali Pacha, who so graciously received me this after-

noon. Each time that he spoke of 'Abdu'l-Bahá, his eyes and the tones of his voice, as well as his words spoke the eloquence of his love for Abbas Babá, Abbas Father.

No matter by what name this Prince calls himself spiritually, his life is a rare garden of good deeds to all humanity. He may truly be said to be a Buddhist, a Jew, a Christian, a Muhammadan and a Bahá'í! I am sure that he was happy to know that through the visit of 'Abdu'l-Bahá to the United States and Europe, many thousands of Christians began to study the good in all religions and learned to know and to love the inner essence of the Teachings of Muhammad.*

*Readers may care to know that the day before I left Cairo, speaking with Mr. A. Moukhtar, the Secretary to His Royal Highness the Prince, I asked him: "Mr. Moukhtar, please tell me what you, as a true Muhammadan think about Jesus Christ." He replied: "We Muhammadans believe that the Christian religion is sent by the Powerful God through His beloved Prophet the Christ. We have great respect and belief in Jesus Christ. At the same time we are told in the Koran that Christians have exaggerated the belief and respect concerning Christ and taken Him as a God or the Son of the God which we never admitted. As a result, we believe in the Christian religion and in Christ as a Prophet, but the Christians deny our religion as a religion from God and they deny the Mission of Muhammad as the Prophet sent from God. They cannot say that we deny the Christ, nor that we do not respect the Teachings of Christ and believe in Him as a sacred Prophet."

Egypt, the present great stronghold of Islam has more than once given new orientation to religion and world culture. She stood high in her glory long ago when Europe was entirely unenlightened. May she go forward now to a new, still higher spiritual civilization and progress in this universal epoch just dawning! May His Royal Highness Prince Mohamed Ali Pacha plant a universal spiritual tree in the Nile garden of Egypt that may be for the Healing of all peoples who visit and revisit this fine land! He is called to a high station and he was deeply loved by 'Abdu'l-Baha!



SCIENCE AND THE UNSEEN WORLD

DALE S. COLE

"The inquiry of truth, which is the love making or wooing of it; the knowledge of truth, which is the praise of it; and the belief of truth, which is the enjoying of it, is the sovereign good of human nature."—Francis Bacon.

IN the beginning "there was darkness upon the face of the deep" and the earth "was without form and void" for there was no light.

In the Edison Jubilee Year, marking the fiftieth anniversary of the construction of the first successful incandescent electric lamp, we are blessed with an abundance of "artificial" light. Scientifically more progress has been made in these last fifty years than in centuries and centuries preceding. Our homes glow pleasantly and effectively, streets are ablaze and buildings brilliant. Physical darkness has, in a sense, receded, for man has conquered that elemental environmental condition and can flood almost any desired spot with light of noon-day intensity.

But the very importance of the achievement and the artificial light itself emphasizes more clearly that the *unseen world*, lying behind or beyond or above this phenomenal world is still behind the veil.

Just as many of the best qualified agencies in existence today are endeavoring to solve the problem of flying through fog, so are we, students of the Revelations of God, trying to understand the *unseen world* and to chart our course through the fog which apparently obscures it.

In the words of the publishers "every religiously minded reader of the last four chapters of 'The Nature of the Physical Universe,'*

will be eager to lay hold of these additional observations of the foremost living exponent of the seen in regard to the unseen world;" these observations which are so delightfully and interestingly brought out by this Mystic Friend in his new little book, "Science and the Unseen World."*

Starting with him, at first there was only vastness, solitude, and darkness. Millions of years passed until "centers of condensation," island universes destined to be systems of millions of stars came into existence. Then these were subdivided into star clusters—then further divided into stars. "And with the stars came light, born of the fiercer turmoil which ensued when the electrical particles were drawn from their solitude into close throngs."

The second day brought exceptions to general tendencies. The "rare accident" of a journeying star approaching the sun and raising on it a tidal wave. "Jets of matter spurted out of the sun and condensed into planets."

Evolution seems to have first decreed that matter should ordinarily be very, very hot. "The provision of certain cool planetary globes was the second impulse of evolution." The third impulse arises from the potentiality of carbon to form elaborate structures. From the interplay of these impulses the earth has evolved as the home of nature's greatest achievement—*Man*.

As it is possible to think of man

*By Arthur Stanley Eddington.

in relation to his historical and present environments, so is it possible for the scientifically minded to consider him in relation to the unseen world.

Gleams of truth impell further striving. "In science as in religion the truth shines ahead as a beacon showing us the path; we do not ask to attain it (i. e., the ultimate truth) it is better far that we be permitted to seek."

How harmoniously this reflects Bahá'u'lláh's admonition to search independently and unceasingly for the Truth! We progress in this world by our own volition and effort; in the worlds to come through the Bounty of God. There is ever more and more to learn, a great wisdom to attain, a broad Knowledge of God to achieve—the path is ever upward toward a more complete Knowledge of God.

We will always be seekers—the lure of adventuring further and further along the pathway of Truth is the spiritual romance of today and tomorrow. No glittering tale of derring-do, however cleverly conceived and beautifully executed, can hold one iota of the possibilities in store for the hardy souls who have the courage and stamina to seek whole-heartedly for the blessings to be garnered along the pathway to Truth.

"Wind, earthquakes, fire, meteorology, seismology, physics—pass in review as we have been reviewing the natural forces of evolution; the Lord was not in them. Afterwards, a stirring, an awakening in the organ of the brain, a voice which asks, 'What doest thou here?'"

In the past the dualism of spirit and matter was a philosophical problem. But Mr. Eddington re-

minds us that, "on the one side there is consciousness stirring with activity of thought and sensation; on the other side there is a material brain, a maelstrom of scurrying atoms and electric charges." How clearly this portrays the two sides of mental activity. One is a subject of physical explanation and the other lies in the unseen world.

Science is no longer satisfied with mechanical models. They have proven to be hindrances to the apprehension of truth behind phenomena. Science points now to symbols and equations which they satisfy. Science has no method of probing beneath the symbolism. We can manipulate the equations but know not the nature of that for which the symbols stand.

We are not so prone now-a-days to belittle the spiritual aspects of things as illusory. A lump of matter is now known to be more or less of a delusion—known only through our senses—the final explanation of matter being a group of symbols.

"In comparing the certainty of things spiritual and things temporal, let us not forget this: *Mind* is the first and most direct thing in our experience; all else is remote inference."

Let us turn for a moment to 'Abdu'l-Bahá's explanation of mind:

"The human spirit which distinguishes man from the animal is the rational soul; and these two names—the human spirit and the rational soul—designate one thing. This spirit, which in the terminology of the philosophers is the rational soul, embraces all beings, and as far as human ability permits discovers the realities of things and becomes cognizant of their pecu-

liarities and effects, and of the qualities and properties of beings. But the human spirit, unless assisted by the spirit of faith, does not become acquainted with the divine secrets and the heavenly realities. It is like a mirror which, although clear, polished and brilliant, is still in need of light. Until a ray of the sun reflects upon it, it cannot discover the heavenly secrets.

"But the mind is the power of the human spirit. Spirit is the tree, and the Mind is the fruit. Mind is the perfection of the spirit, and is its essential quality, as the sun's rays are the essential necessity of the sun."

Francis Bacon's attitude towards the mind of man is also quite arresting. "My praise shall be dedicated to the mind itself. The mind is the man, and knowledge mind; a man is but what he knoweth. . . . Are not the pleasures of the intellect greater than the pleasures of the affections?"

This, in a measure, suggests Edgington's approach to answering the problem which is contemplated in a discussion of the possible conflict between the scientific and religious viewpoints. He believes it is a problem of experience. If science is a guide to life it has to do with experience. Religion must also deal with experience if it is to be effective and not merely a creed. Science can answer those questions which have to deal with the interaction of ourselves and our environment as known through the senses. But experience is broader than this.

Aspiring, yearning, doubting and originating are parts of consciousness. Questions dealing with these phases of life must be broader than the sense acquired answers of science. Both scientific and mystic

follow the light. We must orient ourselves properly towards our environment and decide what is illusion and what not.

"... there is another outlook than the scientific one, because in practice a more transcendental outlook is almost universally admitted." Sometimes "the veil between the things that are seen and the things that are unseen becomes so thin as to interpose scarcely any barrier at all between the eternal beauty and truth and the soul which would comprehend them."

Science no longer endeavors to identify reality with concreteness. It does not try to reduce everything to energy and matter. For in this, the last moments of literal materialism, the attempt is to reduce things to natural law and its operation. Natural law of this kind ends ultimately in mathematical symbols. And—"natural law is not applicable to the unseen world behind the symbols."

He states that "there is a kind of unity between the material and spiritual worlds," that is, between the symbols and their background. But natural law will not supply the cement to perfect the union.

"Truth and untruth belong to the realm of significances and values . . . Unless we pay attention to significances as well as to physical entities, we may miss the essential part of experience."

In expressing the feeling of yearning present in so many today, that drive to get at the bottom of things, to have a workable and comforting philosophy and religion, he believes that "we want an assurance that the soul in reaching out to the unseen world is not following an illusion."

"The crucial point for us is not a

conviction of the existence of a supreme God but a conviction of the Revelation of a supreme God."

Science by investigating the physical world leads through natural law to symbols, beyond which it has no means or method of penetrating.

We are forced, in our search, to turn to human consciousness where we find other stirrings and revelations. Are not these significant? "The mystic accepts as significant the vista of a world outside time and space." "Wherever a way opens we are impelled to seek by the only methods that can be devised for that particular opening . . . conscious that in this activity of the mind we are obeying that light that is in our nature."

"To the man who has received the revelation of sight, the significant fact is not so much the truth about wave length as the amazing transformation into the world of color under the vivifying power of the mind."

He points out that if this is so—what will be the effect on humanity when the eye of the soul is opened to the wonders of the unseen world?

But in the search he admonishes us that "you will understand the true spirit of neither science nor religion unless seeking is placed in the forefront."

This seeking must not accept any creed as a goal and the rejection of creed "is not inconsistent with being possessed by a living belief." "Religion for the conscientious seeker is not all a matter of doubt and self-questionings. There is a kind of sureness which is very different from cocksureness."

This hasty and brief sketch of this very interesting and comforting argument as presented in

"Science and the Unseen World," does scant justice to either the text, thought or beauty of expression.

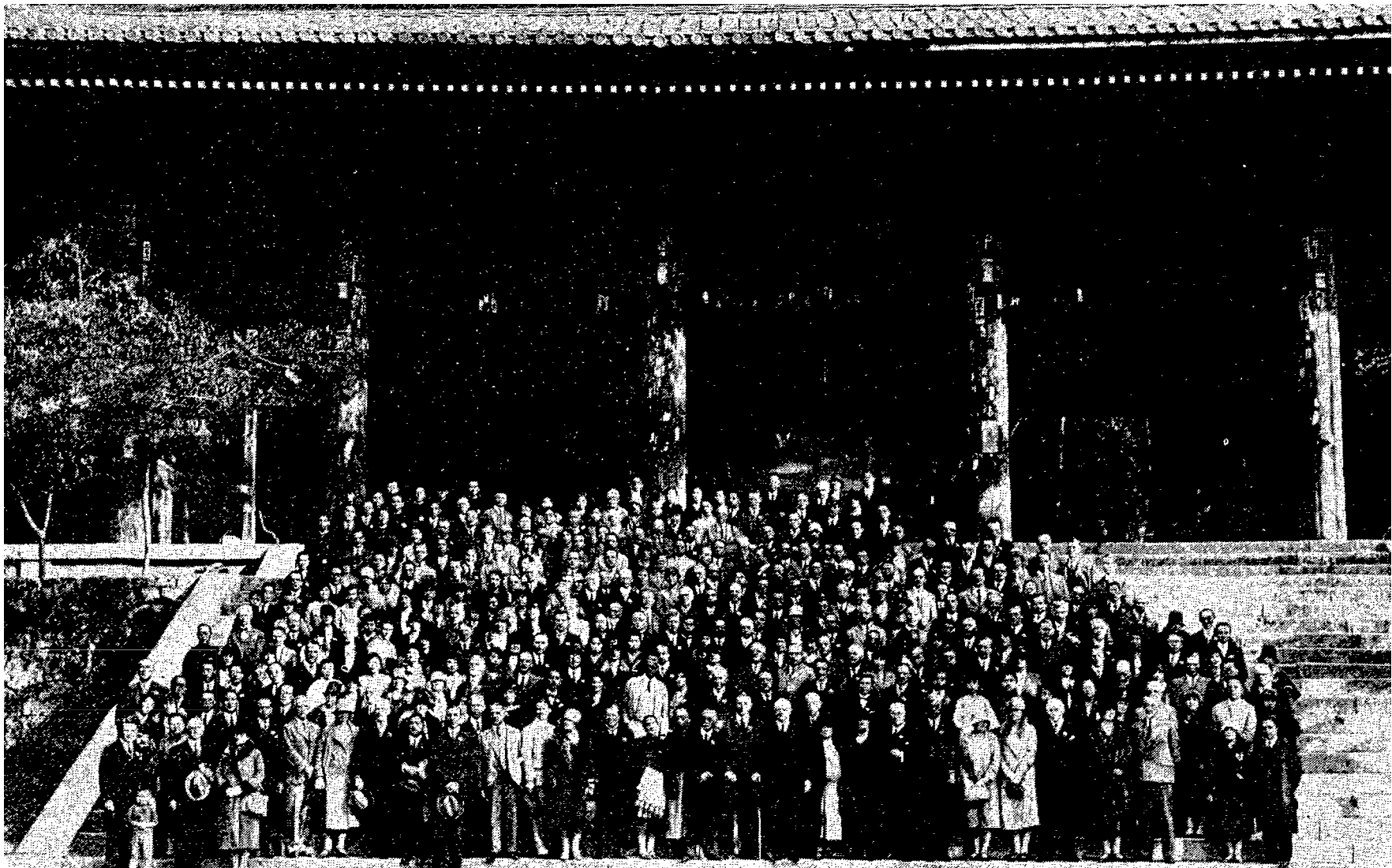
This book is one of those little volumes which should find a place of ready reference, where in moments of confusion in this scientific age, it can be consulted easily.

Eddington, the Mystic Friend, thinks deeply and clearly. By his touch many troublesome conceptions of intricate science are illuminated and placed in their true perspective. He synchronizes those great fundamental teachings of Quakerism which have stood and will stand the test of time, with the experience of today.

In so doing he is surely doing much to prove to grateful thousands that there is no ground for conflict between science and religion. His method is to show that they belong to different "frames of space" as it were. To each a peculiar technique of truth seeking must be applied.

Of course no one can say how far human knowledge may progress. Someday we may know what the mathematical symbols infer as to the spiritual world. Today, however, ignorance of the ultimate meaning of the symbols does not prevent us from using the equations in the scientific world. The fact that we do not know what they mean may spur us to seek in the realm of consciousness where natural law does not hold sway but where the forces of the unseen world act.

If this inadequate discussion causes you to study "Science and the Unseen World," it will have fulfilled its purpose. You will probably turn to the wonderful words of 'Abdu'l-Bahá many times for confirmation and further illumination.



THE THIRD CONFERENCE OF THE INSTITUTE OF PACIFIC RELATIONS

AGNES B. ALEXANDER

The following report of the Third Biennial Conference of The Institute of Pacific Relations was sent us by our correspondent in Japan, Miss Alexander, the well known Bahá'í teacher, who attended the sessions of the Conference. It is interesting to realize the great possibilities of this Institute in the furthering of harmony between the East and the West. It has from the beginning made a strong appeal to the great educator who was the first President of the Institute and is now Secretary of the Interior, Dr. Roy Lyman Wilbur.

TOUR HUNDRED years ago Balboa first sighted the Pacific Ocean. Today under the shadow of the gate of Chion-in, a Buddhist temple dating from 1630 A. D., in Kyoto, Japan there were gathered people representing nine Pacific countries (see illustration). These were the delegates, members of their families and secretaries of the Third Conference of the Institute of Pacific Relations.

Kyoto, the most beautiful city of Japan, was founded 1130 years ago by Emperor Kamu who gave it the name, "Heian," or "City of Peace," by which it was known in ancient times. For over a thousand years it was the capital of Japan. Situated amidst green hills at the foot of Mount Heian, or "Peace," it is the center of all the old arts and culture which have been handed down from the past. In the city and surrounding hills there were once 10,000 Buddhist temples and Shinto shrines, Shinto being the earlier native religion of Japan. Of these 1,000 remain today. Thus this old capital with its ancient and modern culture was an ideal place for the Third Conference of the Institute of Pacific Relations, Oct. 28 to Nov. 4, 1929.

Delegates from lands bordering the Pacific Ocean, Japan, China, Korea, America, Canada, Philip-

pine Islands, New Zealand, Australia and England, also observers from France, Netherlands, Russia, and Mexico, numbering one hundred and eighty, gathered here to discuss problems pertaining to the peace of the Pacific, that is the peace of the world, for today Pacific problems involve all the nations of the world.

Dr. Inazo Nitobe, Chairman of the Japanese Council of the Institute, who for seven years served in the Secretariat of the League of Nations, delivered the opening address in which he said, "The Pacific lands are to be the stage where shall meet all the races and cultures of the world. We are highly resolved that they shall meet in union and harmony. Occidental civilization, beginning with the Hellenic took a westward course, while Oriental culture, starting somewhere in Akkadia, or Sumeria, advanced eastward, and reaching our shores, has waited for this day to meet the West and make complete the circuit of human progress. . . . Thus the East and the West are coming together after a long separation. It is an opportune meeting this, for it seems that the fulness of time has arrived for us whose task is to find a common ground for the old and the new races to join hands. We meet, as we do now, for inquiry and

study, for the enlargement of our vision, for the elevation of our spirit, for a feast of souls, the fellowship of kindred minds. We meet here, not in the spirit of conflict, nor of competition, but with a will to understand and to peace. The old notion of nations as fighting units, or commercial rivals is being discarded. There can be emulation without fighting, commerce without competition, patriotism without jingoism. We can love our fatherland without hating that of others; we can trade with foreigners without ruining their profit. We can run in the same race without undermining their strength. Mankind is one in its ultimate end and aim and our effort should be exerted toward the unity without which we shall never be able to enjoy perpetual peace, happiness or prosperity. If we are still far from this desired goal, the signs of the age point out that we are not mistaken in our ideal. The nations of the earth are looking to the realization of a corporate body in one form or other, not perhaps one unified state, but a loose union, a sort of federation of the world with a parliament of man."

Lord Hailsham, Chairman of the British group, was chosen Chairman of the Conference. In his opening remarks he said that study and not decision was what the conference called for and expected. "In concert decisions could be handed out which separately could not be reached. . . . We have to see ourselves in the light of which other peoples see us. . . . We fit ourselves to go back to our own people as interpreters. . . . Such then is the nature of the result which these conferences have produced in the

past and which we look for in the future." These were among his remarks which he concluded by quoting from Emperor Meiji's edict to his people to seek knowledge as far as possible from other lands.

Mr. Merle Davis, General Secretary of the Institute, spoke of the Conference as part of a developing process. The first meeting held in Honolulu in 1925, he said, was an experiment in human relations, the second meeting built upon that experiment and the present Conference was widening still farther. He said, "The Institute is a product of a new age."

At the opening banquet Dr. Inazo Nitobe told of the growth of international conferences. Eighty years ago, he said, there was not a single international cooperation, that since 1840 they began to appear in the world and from then until 1849 there were held nine international meetings. During the next ten years, 1850-59, twenty conferences were held, averaging two a year, and in the following decade there were seventy. In the next decade the number doubled, and so it went on until 1896-1897 there were held 362 world conferences averaging one a day.

Hon. Newton W. Rowell, Chairman of the Canadian group, alluded to the coincidence of the formation of the Canadian Federation and the beginning of modern Japan, both occurring in October, 1867. Also to the fact that this Conference was held the year in which the two countries, Japan and Canada had exchanged Ministers, and the holding of it in the fourth year of "Showa," "enlightened peace," in the Far East marked for the whole world a new era in the Pacific.

Among notable addresses was that of Dr. James T. Shotwell, of Columbia University, who spoke on, "The Machine and its Place in the Problems of our Era." He said that the introduction of science was the beginning of civilization. In answering his own question, "Has art a great past?" he said in the past most people were held to an iron routine and there was no democracy of culture. Invention came in to change a world. Art he described as two kinds,—one the monumental kind in line or color, and the other that which moves in change and not in form, which he called the adjusting lever in the world of mankind, putting in place of repetition, intelligence. "We meet on the urge of this new power," he said.

Another speaker, Prof. A. J. Toynbee, of London University, in an address on, "Where we stand in International Relations," pointed out "that in its economic life the whole living generation of mankind and the whole habitable and irrigable surface of the earth have drawn into a single system of relations."

Those attending the Conference were not only given many opportunities to visit beautiful Japanese gardens and temples, but were shown the old arts; painting, sand pictures, flower decoration, the dressing and symbols in the dress of the Japanese bride, as well as Japanese dances. Lawrence Binyon, author and curator of the Oriental Department of the British Museum, in his recent visit to Japan said of this art: "I think what does impress me most about Japan is the way in which art *in a wide sense*

the *love of beauty*, of good work, pervade *the whole people*, to an extent that does not seem to me to be paralleled anywhere or perhaps at any time in history. If I were to try to describe what seems to be the secret of this love of art and love of beauty which I find in Japan, I might describe it as a kind of courtesy not only by human beings to each other *but a kind of courtesy to nature*, so to speak, as if the blossoms when they come out would feel hurt if we did not come out too to enjoy and admire them. There seems to be a respect for the beauty of growing things. You see it in the way flowers are arranged, and in the gardens. That, I *think, is the most wonderful thing I find in Japan.*"

One afternoon a group of ten including some professors of sociology attending the Conference, visited Mr. Tenko Nishida, the exponent of simple living and service given without seeking reward, at his place called, "Ittoen," or "Garden of One Light." Mr. Nishida, his wife and those who live with them have proved that a life given to service without seeking recompense does not lead to starvation. In the faces of some twenty persons who live at "Ittoen" was the same expression which might be described as selflessness.

The great accomplishment of the Institute of Pacific Relations was the better understanding brought about between individuals representing different Pacific races. Those who at first held controversial opinions ended in better understanding. It was decided to hold the next conference in China in 1931.

TEACH US TO PRAY

BERTHA HYDE KIRKPATRICK

*"In all the worlds of existence there is nothing more important than prayer."
—'Abdu'l-Bahá.*

"Know thou that prayer is indispensable and obligatory and man under no pretext whatever is excused therefrom unless he be mentally unsound or an insurmountable obstacle prevent him."

WE recognize that the perfect prayer arises spontaneously from a heart full of love for God. Yet some of us who are beginners in seeking the spiritual life find that even this most important matter must be learned and that that love for God whose germ is planted in every human heart must be cultivated to be brought to perfection. So with Christ's disciples of old we petition, "Lord, teach us to pray." Searching the divine words we find that 'Abdu'l-Bahá not only makes clear to us the wisdom, importance and necessity of prayer, but knowing that most of us are only children in following the shining pathway graciously gives us many lessons to help us develop toward the attainment of perfect prayer.

Where else shall we find such tender, simple, inspiring words as these of 'Abdu'l-Bahá, surely a first lesson in prayer for those of us who are groping and seeking:

"If one friend feels love for another he will wish to say so. Though he knows that the friend is aware that he loves him, he will still wish to say so. If there is anyone you love do you not seek an opportunity to speak with him, to

speak lovingly with him, to bring him gifts, to write him letters? If you do not feel such a desire it would be that you do not love your friend. God knows the wishes of all hearts. But the impulse to pray is a natural one springing from man's love to God. If there be no pleasure or spiritual enjoyment in prayer, do not pray. Prayer should spring from love, from the desire of the person to commune with God. Just as the lover never ceases from wishing to communicate with the beloved so does the lover of God always wish for constant communication with the Deity. Prayer need not be in words, but in thought and attitude. But if this love and this desire are lacking it is useless to try to force them. Words without love mean nothing. If a person talks to you as an unpleasant duty with no love or pleasure in his meeting with you, do you wish to converse with him? Efforts should first be made to make attachment to God."

And 'Abdu'l-Bahá explains briefly how this attachment is to be made:

"Knowledge is love. Study, listen to exhortations, think, try to understand the wisdom and greatness of God. The soil must be fertilized before the seed can be sown."

Our very first step then is to learn about God, his "wisdom and greatness." And where shall we learn about God except through the

divine teachers who have lived on earth for this very purpose—the perfect educators, the holy Manifestations of God—Christ, Muhammad, Bahá'ulláh? “The source of all learning is the knowledge of God and this cannot be attained save through the knowledge of His Divine Manifestation.” (Bahá'u'lláh).

Today, through the Bounty of God, the people of the world have opportunity as never before to study the authentic words, the daily lives, deeds and actions of the Great Teacher for this age, Bahá'u'lláh. We have not only His revealed word, but His word as interpreted by His appointed Interpreter, 'Abdu'l-Bahá.

Surely intimacy with these lives, overflowing with wisdom and love will lead us toward our goal of the perfect prayer which 'Abdu'l-Bahá thus sets before us:

“In the highest prayer men pray only for the love of God, not because they fear him or hell or hope for bounty or heaven. Thus the souls in whose hearts the fire of love is enkindled are attracted by supplication. True supplication to God must therefore be actuated by love to God only.”

This is the kind of love of which 'Abdu'l-Bahá says, “The lover of God desires and adores Him because He is perfection and because of His perfections. Love should be the very essence of love, and not dependent on outward manifestations. The lover of God loves Him for Himself, not for his own sake.”

So the perfect love is the secret of the perfect prayer. Whichever we seek we shall find both when we attain either. The prayer itself will lead us to a knowledge and

love of God and a knowledge and love of God will lead us to perfect prayer. 'Abdu'l-Bahá tells us how bountifully we may receive these and other blessings: “Beg everything thou desirest from Bahá'u'lláh. If thou art asking faith, ask of Him. If thou art yearning after knowledge, ask of Him, He will grant it unto thee. If thou art longing for the love of God, He will bestow it upon thee. He will descend upon thee all His blessings.”

Gratitude, joy, happiness are bound to accompany our growing love for God, becoming a necessary part of the prayerful spirit. “Therefore, in the utmost joy, gladness, rejoicing and endless happiness thou must open thy tongue in thanksgiving and glorifying the Lord of mercy, and become the cause of enlightenment,” wrote 'Abdu'l-Bahá to an earnest seeker. This kingdom of joy is opened to us by the following prayer revealed by Bahá'u'lláh: “O Thou by whose Name the sea of joys moveth and the fragrances of happiness waft: I beg of Thee to show me from the wonders of Thy Favor that which shall brighten my eyes and gladden my heart.”

We need not feel dismayed or ashamed that we are beginners and have not yet attained. 'Abdu'l-Bahá in His merciful understanding recognizes that we are seekers and learners else He would not so patiently have given us many lessons and instructions. If we fall short of attainment He urges us to persevere. “Draw nigh unto God,” He says, “and persevere in communion with the Lord so that the fire of God's love may glow more luminously in the heart, its heat grow stronger and give warmth to

that region and its sound reach the Supreme Concourse."

At one time 'Abdu'l-Bahá gave these very clear instructions for obtaining the prayerful attitude:

"The prayerful attitude is attained by two means. Just as a man who is going to deliver a lecture prepares therefor and his preparation consists of certain meditations and notations, so the preparation for the prayerful attitude is detaching one's mind from all other thoughts save the thought of God at the time of prayer and then praying when the prayerful attitude shall be attained."

At another time 'Abdu'l-Bahá explained even more fully how to attain the spirit of detachment: "We must strive to attain to that [spiritual] condition by being separated from all things and from the people of the world and by turning to God alone. It will take some effort on the part of man to attain to that condition but he must work for it, strive for it. We can attain to it by thinking less and caring less for material things and more for the spiritual. The further we go from one, the nearer we are to the other—the choice is ours! Our spiritual perception, our inward sight must be opened so that we can see the signs and traces of God's spirit in everything. Everything can reflect to us the light of the spirit."

Searching further we find 'Abdu'l-Bahá adding other instructions for obtaining the detached spirit which goes to make the efficacious prayer.

"Prayer is communion with God. . . . Its efficacy is conditioned upon the freedom of the heart from extraneous suggestions and mundane

thoughts. The worshipper must pray with a *detached spirit, unconditional surrender of the will, concentrated attention* and a *magnetic spiritual passion*. His innermost being must be stirred with the ethereal breeze of holiness. If the mirror of his life is polished from the dross of all desires the heavenly pictures and star-like images of the Kingdom of God will become fully reflected therein. Then he will be given power to translate these celestial forms into his own daily life and the life of many thousands."

'Abdu'l-Bahá gives us these additional words as to the importance of concentration in prayer:

"Prayer is conversation with God. While man prays he sees himself in the presence of God. If he concentrate his attention he will surely at the time of prayer realize that he is conversing with God."

In the Hidden Words Bahá'u'lláh says, "O son of Man! Forget all else but me and commune with my Spirit. This is the essence of My Command, turn unto it." In this connection 'Abdu'l-Bahá gives an illuminating answer to a question which puzzles many, "Why should one pray through Christ as the Christians do, or through another Manifestation of God and why should we not pray to God direct?"

"If we wish to pray, we must have some object upon which to concentrate. If we turn to God we must direct our hearts to a certain center. If a man worships God otherwise than through His Manifestation he must first form a conception of God and that conception is created by his own mind. As the finite cannot comprehend the In-

finite so God is not to be comprehended in this fashion. That which man conceives with his own mind he comprehends. That which he can comprehend is not God. That conception of God which a man has is but a phantasm, an image, an imagination, an illusion. There is no connection between such a conception and the Supreme Being."

There are also minor and external aids to prayer which sometimes fit our needs. To some and at some times the use of the voice helps in gaining concentration. "Why should it be necessary for him to repeat prayers aloud and with the tongue?" Asks 'Abdu'l-Bahá. "Our reason for this is that if the heart alone is speaking, the mind can be more easily disturbed. But repeating the words so that the tongue and heart act together, enables the mind to become concentrated. Then the whole man is surrounded by the spirit of prayer and the act is more perfect."

We may note here that although prayer and meditation are closely related there is a distinction between them. Prayer may be aloud or silent. Meditation, 'Abdu'l-Bahá tells us is necessarily silent: Bahá'u'lláh says there is a sign from God for every phenomenon. The sign of the intellect is contemplation, and the sign of contemplation is silence because it is impossible for man to do two things at once—he cannot both speak and meditate. . . . This faculty of meditation frees man from the animal nature, discerns the reality of things, puts man in touch with God. This faculty brings forth the sciences and arts from the invisible plane. Through the meditative faculty inventions are made pos-

sible, colossal undertakings are carried out. Through it governments can run smoothly. Through this faculty man enters into the very Kingdom of God. Nevertheless some thoughts are useless to man: they are like waves moving in the sea without result. But if the faculty of meditation is bathed in the inner light and characterized with divine attributes, the results will be confirmed."

While the truly prayerful attitude is an attitude of the spirit yet a reverent posture doubtless helps most of us to attain the prayerful spirit. 'Abdu'l-Bahá once said, "In the darkness of night I *get up* and pray." He himself when praying in public often held his hands outstretched with palms upward. "Then with His head upturned and the palms of His hands upturned together, as if to receive in them the pouring down of the Holy Spirit, He chanted a prayer and blessing." Thus was 'Abdu'l-Bahá described by one who was with Him in Paris. With some of the prayers revealed by Bahá'u'lláh He describes different postures which we may assume: standing, kneeling, sitting. Someone has beautifully said that when we finish the longer daily prayer, with its different postures, we feel that we have prayed all over, that body and soul together are purified to be devoted to God's service.

We may sometimes, too, pray with others in groups if we would add efficacy to our prayers, "for where many are gathered together this force is greater. Separate soldiers, fighting alone and individually have not the force of a united army. If all the soldiers in this spiritual war gather together then

their united spiritual feelings help each other and their prayers become more acceptable.”

When shall we pray? Although 'Abdu'l-Bahá says, “Man must live in a state of prayer,” yet we know He took special times for prayer and His instructions, too, show us that certain definite times are helpful. “Supplication to God at morn and eve is conducive to the joy of hearts. Neglect not praying and communing in the gloomy midnights and morn and eve and offer glory unto thy Lord the Supreme.”

“At dawn he [the seeker] should be engaged in communications, seeking for that Beloved One with the utmost earnestness and power; consuming heedlessness with the fire of love and praise; passing over all save God with the swiftness of lightning.” (Bahá'u'lláh).

For what shall we pray? Shall we pray for health, for our daily necessities, for our material prosperity? Surely for every desire is a prayer, “uttered or unexpressed.” But in asking for material blessings must we not especially remember the “unconditional surrender of the will” that “He doeth whatever He wisheth” and that Christ said “not my will, but thine be done.” One of the greatest bounties to us in this day is that

Bahá'u'lláh and 'Abdu'l-Bahá have revealed prayers by means of which we may draw near and commune with God. If we notice we shall see that while prayers have been revealed for all material necessities and bounties they are far outnumbered by the prayers for the spiritual bounties, for love, guidance, steadfastness, reverence, faith, spiritual insight. We cannot be in doubt as to which are the eternally important blessings. Indeed 'Abdu'l-Bahá tells us that physical hardships and deprivations, even poor health, may be real spiritual bounties. “Strengthen us, enrich us, and uplift us above all earthly conditions.”

All these revealed words of prayer are affirmative and constructive, yes, creative and truly lift us into the presence of God if we will. “The prayers of Bahá'u'lláh and 'Abdu'l-Bahá help to put the heart in tune,” says the Bahá'í teacher, Jinab-i-Fadil. And another has said, “The great manifestations of God reveal prayers which are ablaze with divine love, which melt the heart and usher one into the court of the Eternal presence.” With such bounties so close at hand let us not neglect this very important matter but humbly ask: “Lord, teach us to pray.”

WORLD THOUGHT AND PROGRESS

“MEN OF GOOD will throughout the world are working earnestly and honestly to perfect the equipment and preparedness for peace. But there is something high above and infinitely more powerful than the work of all ambassadors and ministers, something far more powerful

than treaties and the machinery of arbitration and conciliation and judicial decisions, something more vital than even our covenants to abolish war, something more mighty than armies and navies in defense.

“That is to build the spirit of

good will and friendliness, to create respect and confidence, to stimulate esteem between peoples—this is the far greatest guaranty of peace. In that atmosphere all controversies become but passing incidents of the day. Nor does this friendliness, respect and esteem come to nations who behave weakly or supinely. It comes to those who are strong, but who use their strength not in arrogance or injustice. It is through these means that we establish the sincerity, the justice and the dignity of a great people. That is a new vision of diplomacy that is dawning in the world.”—*President Hoover in his address to Congress.*

IN A LETTER TO The London Times, Professor G. Elliott Smith, distinguished author of “The Evolution of Man,” says that until a year ago, when President Coolidge, in his Armistice address, referred to peace as “coming to be more and more realized as the natural state of mankind,” no statement since the eighteenth century had admitted man’s innate peacefulness as a principle which should inspire international cooperation. “The Spanish Ambassador,” writes Professor Smith, “the Marques Merry Del Val, at a recent Guildhall banquet expressed a conviction which is now widespread. He said that there were moments when a wave of feeling seemed to sweep over the soul of mankind from one end of the earth to the other, rising from hidden depths at the behest of unseen forces.

“Today,” added the Ambassador, “the surge has carried them on its crest toward the restoration of the natural and proper state of man, universal peace. Welling up from

the human heart after unending years of repression, it is general in its extent, and in its strength is irresistible.”—*New York Times.*

“THE PRESS OF a day or two ago contained an account of a wonderful new invention which enables an airplane to maintain its flight under automatic control for hundreds of miles, undeflected from the direction upon which it was set. So with as sure an accuracy is the progress toward peace of the enlightened modern statesman of the civilized nations.

“The eyes of these pilots are fixed upon the dawn of a new era; the determinations of their governments and of the peoples have set their courses. Woe to those who would stay their flight or deflect them from their destination.”—*George W. Wickersham, Chairman of the Hoover Commission on Law Enforcement, New York Times.*

“THERE IS ONE real obstacle which prevents the attainment of at least as much common-sense cooperation among mankind as is common among our humble cousins the beavers or among our rivals, and perhaps our superiors, the ants. That obstacle is misunderstanding rooted in differences of speech. * * * “Man’s mechanism for world-wide speech is still, it must be confessed, more a prophecy than a fact. Not much was to be hoped for or is now hopeful, in my opinion, from conscious efforts toward an international language. Latin was that once; French for a time approached it. International misunderstandings were no less. What is needed, any psychological behaviorist will tell you, is actually to hear and

share samples of other people's daily lives. In a few years that will be possible by aid of what it is not too much to call the newest Peace Angel, the international telephone.

* * *

"There are said to be some 600 different languages, each of them now spoken by at least a modicum of people somewhere on earth. A few of these may linger on for generations, as isolated denizens of Tennessee mountains still cling to English idioms the ancestry of which goes back to Chaucer. But most of the world's 600 languages are doomed. Philologists must hasten their map-making tasks, for many kinds of present speech will be as dead in a century or two as is now the speech of the vanished Sumerians.

"Which language will survive this linguistic debacle to become the world-wide speech of man is an interesting speculation, but one for which there are few facts."—*E. E. Free in the New York Times.*

SEARS, ROEBUCK & Co., Chicago mail order house, Tuesday announced that, effective January 1, it would put its business on the 13-month calendar plan. The company is believed to be the first of the large firms to adopt the plan for which a campaign has been conducted for several years by the United States Chamber of Commerce.

The company's sales and earnings will be computed on the 13-month basis and salaries of the 40,000 employes will be adjusted to meet the new system.—*Star, Washington, D. C.*

"I'VE LOST ANY feeling of racial prejudice I might have had before last summer. All summer long I

was associated with students from all parts of the world.

"I danced with a Japanese; went swimming with a Hebrew from Palestine; I boated on Lake Geneva with a Hindu, and always there were the boys from Oxford—awfully nice boys."

At the pension where Miss Milligan lived were quartered a Japanese man, a German-Swiss girl, an Italian countess, an English girl and three American girls besides the pension keeper and her husband.

They spoke French all the time. It was the only language which everyone could understand. Even then, when teas were given at the Union building, many foreign students wandered in who lacked even a knowledge of that.

"I would start talking to them in English," Miss Milligan said. "They didn't seem to understand that I tried French. If that failed I looked around for someone who could speak German."

"Association acquaints you with their attitude on questions. Their ideas and ours were fundamentally the same, we found. Only the background was different, and that was easily adjusted."

Twice a week the group met in a seminar. One of the students read a paper which was discussed at a round table session. Salvatore C. Maderiago, former head of the disarmament section of the League of Nations, was one of their teachers. Lectures each night and reception every few days by authorities on world affairs filled out the program."—*Excerpts from an interview with Miss Martha Milligan Senior at Elmira College, N. Y. who was chosen to represent her college at the Student International Union Conference at Geneva.—Binghamton, N. Y. Daily.*

THE BAHÁ'Í MAGAZINE

Star of the West

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THE BAHÁ'Í MAGAZINE

STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

Established and founded by Albert R. Windust, Ahmad Sohrab and Gertrude Buikema, with the later co-operation of Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

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DISARMAMENT

BY A GENERAL AGREEMENT all the governments of the world must disarm simultaneously. It will not do if one lays down its arms and the others refuse to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together the deadly weapons of human slaughter. As long as one nation increases her military and naval budget, another nation will be forced into this crazed competition through her natural and supposed interests. . . . Hence it seems the only solution lies in universal disarmament on the part of the nations.

When we speak of universal peace, we mean that all the governments must change their fleets of battleships and dreadnaughts to a mighty fleet of merchant-marine, plying the oceans of the world, uniting the distant shores and interweaving the commercial, intellectual and moral forces of mankind. . . . Now the question of disarmament must be put into practice by all the nations and not only by one or two. Consequently the advocates of peace must strive day and night, so that the individuals of every country may become peace-loving, public opinion may gain a strong and permanent footing, and day by day the army of international peace be increased, complete disarmament be realized and the flag of universal conciliation be waving on the summit of the mountains of the earth.

'Abdu'l-Bahâ.

The Bahá'í Magazine

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“Everything in life ministers to our development. Our lesson is to study and learn . . . Tests are either stumbling-blocks or stepping-stones, just as we make them.”

—'Abdu'l-Bahá.

ONE OF THE THINGS that help to make life on this planet difficult is the strange recurrence and persistence of obstacles in the face of human endeavor. It makes no difference whether the aim is for self or for service, every enterprise seems obligated to pay the toll of strain and adversity before it can pass into the realm of fulfillment.

This is the common burden which incarnation places upon all of us. So long as we function in the world of ideas and ideals only, all is plain sailing and no rough winds thwart the smooth and happy progress of our dreams. But in seeking to transfer these dreams from the plane of the Ideal to the plane of the Phenomenal, we meet with countless obstacles and frustrations.

The practice of husbandry well typifies this law of “resistance to effort.” The earth, before fulfilling the behest of the farmer, must be plowed—an act to which she opposes every possible resistance. And this is but the beginning of the farmer's troubles. The disastrous effects of too much or too little rain, of late frosts in spring and early frosts in autumn, of blights and insect pests, the unremitting labor of cultivation and of harvesting; and finally, subtle but most in-

superable economic obstacles which rob the farmer of almost all rewards of his toil if his own and others' harvests are too great—here we have an epitome of life itself.

ALL CREATURES of this earth are subject to a stupendous law of inertia. Matter at rest can be started into motion only by force; and matter already in motion can be changed in direction only by the application of force. The greater the mass of matter, the greater the force necessary to move it or to change its motion.

And so in the world of affairs it takes energy to initiate or to change things, and the greater the enterprise the more stupendous is the amount of energy required.

Even the Manifestations of God accept with humility this law and operate under it. And since Their enterprises are the most gigantic known to the planet, it follows that their obstacles, their trials, their frustrations and sufferings, are titanic in scope. But it is not Their desire to seek exemption from this great cosmic law of inertia. They come to earth to effect great changes for humanity. And humanity being what it is—of the earth earthly—the Messengers of

God accept all the difficulties normal to Their colossal task of reformation.

IF THESE GREAT ONES accept with full volition and submission difficulties of which They do not personally complain, we ordinary mortals may well hesitate to rebel even in spirit at the nature of things as they are. The only wise course before us is to cheerfully accept the laws of matter in which we are incarnated and seek to work in accord with these laws, never losing faith in the Universe, never in irritation complaining against laws which are in reality beneficent.

MATTER WHICH is absolutely docile before the Will of God opposes itself to the will of man in order that man may gain the power, through will, of persistent effort. What we achieve in the way of personal ends is not so important as how we achieve it. The process is more important than the results. It is like tasks given school children in order to teach them how to figure. It is the gaining of power, of mastery, that is desired rather than any specific outcome of the efforts made.

And so in the life of the adult, it would seem that problems are constantly set us which we no sooner solve than fresh problems arise. There comes no time when life flows freely and without obstructions.

As we meet these difficulties and overcome them, we are gaining constantly in power. He who undertakes most, grows most. He whom

the most difficulties smite is gaining most in power.

Since these tests and trials persist, in one form or another, to the very end of life, it is evident that the power gained by victory is designed for use not only in this world but in the next.

It is conceivable that will power, indomitable as against materiality yet submissive as before God, is one of the greatest resources which we can take over with us into the next world. There, one may imagine, form is more pliant and obedient to creative will, and achievement follows faster and more easily and more delightfully upon the initiatory process of conception.

FORTUNATELY, we do not have to wait until the next life in order to get use and enjoyment from will power engendered by meeting earthly obstacles. Every difficulty overcome, every task accomplished, confers greater scope for future accomplishment.

And with recurrent victory comes faith—at first faltering, but finally steady as the pole star—faith that power will be bestowed upon us equal to any emergency with which Destiny may confront us.

To the inertia of matter we have but to offer effort, faith and prayer, and obstacles eventually vanish as morning mists before the sun.

Then, after ceaseless effort has been made, we discover an amazing advantage in this very law of inertia which first brought frustration. For, expressed as momentum, this law means that a thing once set in motion continues of its own accord.

And such a momentum blesses all sincere and honest human effort. If the intention is right, all effort is finally successful, and to constantly greater degree we may all harvest rich fruits of our endeavor if we faint not in our husbandry.

And what applies to each individual applies also to causes and great movements of humanity. Indefatigable effort, enduring strain, patient suffering before continual frustrations, yea even martyrdom itself, characterize the beginnings of great reforms and of religions.

What stupendous exertion, what mighty aid of the Spirit, is necessary in order to get the whole great mass of humanity in new motion and progress!

Yet at last the movement grows, humanity as a mass finds itself in motion, and from this point on the law of momentum bears all things onward to inevitable victory.

To be living in the pioneer days of a Cause, when every effort made produces fruit a hundredfold in periods of fulfillment—this is a great blessing and inspiration!

THROUGH the bounty and favor of God think nothing difficult or impossible. God is so bountiful that He brings fire out from the stone; inflammable matter jets out from the interior of the earth; out of the black dust of the soil He produces beautiful flowers; from the bottom of the ocean He brings pearls and corals. When the Light of His favor is shed upon us the darkness is fled.

* * *

THE POINT is this, that in the path of Truth every difficulty is made plain and every trial is a matchless bounty . . . The Bahá'í Movement bestows upon man a new spirit, a new light, and a new motion. It enlarges the sphere of thought. It illumines the horizon of the intellect. It expands the arena of comprehension.

* * *

BE THOU resolute and steadfast. When the tree is firmly rooted it will bear fruit, therefore it is not permitted to be agitated by any test. Be thou not disheartened! Be thou not discouraged! The trials of God are many, but if man remains firm and steadfast the test itself is a stepping-stone for the progress of humanity.

'Abdu'l-Bahá

THE BASIS OF BAHÁ'Í BELIEF

CHAPTER II—PART I, "Tales of the Past"

KEITH RANSOM-KEHLER

"In this day he who seeks the Light of the Sun of Truth must free his mind from the tales of the past, must adorn his head with the crown of severance and his temple with the robe of virtue. Then shall he arrive at the ocean of Oneness and enter the presence of Singleness. The heart must become free from the fire of superstitions that it may receive the Light of Assurance and that it may perceive the Glory of God."
Bahá'u'lláh

THE fundamental problem in presenting to the average mind a new idea involves biology, physiology, and psychology.

Behaviorism has a great deal to say on the subject of "habit patterns" and "conditioned reflexes." This simply means that nerve currents having once opened up certain paths of discharge through the neurons and the association areas in the brain, find it not only easier and simpler to continue their flow through such established channels, but experience positive pain when confronted with the necessity of plowing new furrows in the hitherto unused portions of nerve and cerebrum.

A high percentage of thinking among the educated and mentally gifted is not properly thinking at all, if by thinking we mean the setting up of a complicated mechanism in the brain that finds, produces and tests the correct relations among ideas, facts and symbols as accurately as an armature rotated in a magnetic field produces an electric current.

Of course one great handicap about the machinery of reason is that we have to use it at the same time that we are building it. What if a liner had to be sailed, while its boilers were still being installed and its funnels in process of construction, by a skipper who had never been to sea and who had little

knowledge of marine technology? He would undoubtedly consult those who had successfully made the passage, and devising some kind of make-shift as a substitute for the completed construction of his craft, mistake such ingenuity, if it enabled him to reach his port, as a perfectly satisfactory way to sail a ship.

And if some one who understood the laws of naval engineering, who even though forced continually to be on the high seas of daily experience, had succeeded finally in constructing the required equipment, tried to point out the superiority, the convenience, and the added safety of sailing with perfected machinery; the value of substituting accurate instruments for ingenuity; it is probable that the man with the unfinished ship would say: "But why put forth all that effort and concern, why go through the confusion and anxiety of trying to combine construction and sailing, when I have made port scores of times with my ship in its present condition?"

It is exacting, tedious, and oftentimes painful to *think* our way through to conclusions. The high rewards in human society, go—not to the pioneers and adventurers in the realm of thought and social practice—at least not during their life-time—but to the conservative, the respectable, the conforming.

Therefore, in presenting the new ideas of Bahá'u'lláh, we find ourselves confronted by *spinal cord thinking*; not that individual reasoning that must be carried into the cortex of the brain and there carefully analyzed and tested.

Everett Dean Martin* advances the interesting theory that "crowd thinking" is a sort of spinal cord reflex which never gets past the mid-brain, representing the level of intelligence in primitive man.

Because the minister, the judge, the professor, the banker, or our fathers and mothers, entertain certain ancient established beliefs that have become "conditioned reflexes," their finality or their Truth is not necessarily established thereby. Taking anyone's conclusions is like sailing a half-built ship.

When a general belief "is definitely implanted, its power is for a long time to come invincible, and however false it be philosophically it imposes itself upon the most luminous intelligence. Have not the European peoples regarded as incontrovertible for more than fifteen centuries religious legends which, closely examined, are barbarous? The frightful absurdity of the legend of a God who revenges Himself for the disobedience of one of His creatures by inflicting horrible tortures on His Son, remained unperceived during many centuries.† Such potent geniuses as a Galileo, a Newton and a Leibnitz never supposed for an instant that the truth of such dogmas could be called into question. Nothing can be more

typical than this fact of the hypnotizing effect of general beliefs, but at the same time nothing can mark more decisively the humiliating limitations of our intelligence."*

INTERPRETING the great command of Bahá'u'lláh that stands among the Bahá'í principles as "The Independent Investigation of Reality," 'Abdu'l-Bahá says that no man should follow blindly his ancestors and forefathers, but should see with his own eyes, hear with his own ears, and *investigate* truth in order that he may *find The Truth*; for the religion of ancestors is based upon blind imitation; therefore men should break from tradition and seek truth for themselves.

The story is told that Dr. Fitch of Andover encountered in Burma a wandering Buddhist monk. His face bright with recognition, he said to the American traveler, "I perceive that thou art a follower of our Lord Buddha by the serenity and joy of thine appearance." Dr. Fitch professed regret that he had not greeted the Monk by saying that his radiance and contentment showed that he was a follower of our Lord Jesus Christ.

All *truly* religious people inhabit the same country and speak the same language, though they designate themselves as followers of Moses, Zoroaster, Krishna, Jesus or Muhammad.

It is among those not truly religious, followers of form, devotees of dogma, spinal cord thinkers, that one encounters opposition, ridicule and persecution in whatever land or

*"The Behavior of Crowds," Harper & Brothers.

†Cf. 'Abdu'l-Bahá "The Mystery of Sacrifice," page 109, Vol. 7, "Star of the West."

*Gustave LeBon, "La Psychologie de la Foule." Translation published by T. Unwin Fisher, entitled "The Crowd."

era when presenting the glad tidings of the Kingdom of God. All the sacred literatures of the world inveigh against the fool—the man who, with no mental delinquency and an adequate equipment of intelligence, still *refuses* to learn or to change.

Bearing in mind then the painful nature of reasoning, the imperfect development in the average person of the power of logical and sequential thought, realizing that three-fourths of our conclusions about things in general are “conditioned reflexes” imposed upon us by the family, the state, private considerations, public *mores*, mental laziness, general indifference and social practice, it is small wonder that our initial reactions to any new and unaccustomed statement should be those of suspicion, resentment and denial.

THE BAHÁ'Í Message *per se* is based upon Bahá'u'lláh's teaching of the prophetic cycles: that every thousand years more or less God manifests Himself in the person of a Mighty Messenger Who thus appears from age to age to reveal the Will of God to men, to guide and to educate the souls of men, to establish higher social ideals and to inculcate more and more profoundly the great Law of Love—the end and aim of all spiritual culture. As each successive Manifestation appears He announces the Word of God as the authority for His Mission, and reveals His station as that of the authentic Mouth-piece of the Almighty.

Then inevitably follows His denial, rejection and persecution, not by irreligious scoffers but by the

most zealous and important upholders of religious belief, by those in short who are eagerly awaiting His very advent.

We have seen, in a cursory way, the psychological and physiological basis for this, the latter including the first and universal cause of fear—removal of support. The sudden jerking of the blanket from beneath a new-born infant causes every evidence of fear: how much more any attempt to shake the spiritual support which would plunge us into the terrors of the unknown, loose upon us all the morbid fears and ghastly apprehensions of an invisible universe bereft of law and protection.

It is small wonder then that the average person reared in the Christian tradition is alarmed and resentful when first presented with the Bahá'í claim that Bahá'u'lláh is the great Manifestation of God to this Day and that in Him the loftiest prophetic expectations have been fulfilled.

“But if, as you say, Bahá'u'lláh teaches, just as Jesus did, the great belief in one God the loving Father of all mankind, what do we need with Bahá'u'lláh? Why isn't Jesus sufficient? Do you really intend to convey the impression that Bahá'u'lláh is as great as Jesus—for He is the only begotten Son of God? He was to come again with such definite credentials as riding on the clouds, descending out of heaven and giving supernatural evidence of His Presence to every eye. This is the first time that I have ever heard of Bahá'u'lláh, so how can you say that He has fulfilled the prophecies?” These questions will be answered in the ensuing article.

THE PROPHETS themselves, the founders, have loved, praised and testified of each other, why should we disagree and be alienated? God is one. He is the Shepherd of all. We are His sheep and therefore should live together in love and unity. We should manifest the spirit of justness and good-will toward each other. Shall we do this or shall we censure and pronounce anathema, praising ourselves and condemning all others? What possible good can come from such attitude and action? On the contrary, nothing but enmity and hatred, injustice and inhumanity, can possibly result. Has not this been the greatest cause of bloodshed, woe and tribulation in the past?

I ask you, is not fellowship and brotherhood preferable to enmity and hatred in society and community? The answer is self-evident. Love and fellowship are absolutely needful to win the good pleasure of God, which is the goal of all human attainment. We must be united. We must love each other. We must even praise each other. We must bestow commendation upon all people, thus removing the discord and hatred which have caused alienation amongst men. Otherwise, the conditions of the past will continue, praising ourselves and condemning others; religious wars will have no end and religious prejudice, the prime cause of this havoc and tribulation, will increase. This must be abandoned, and the way to do it is to investigate the reality which underlies all the religions. This underlying reality is the love of humanity. For God is one and humanity is one, and the only creed of the prophets is love and unity."

'Abdu'l-Bahá



To kiss Root Marie.

*Her Majesty Queen Marie of Rumania
(See Opposite Page)*

A VISIT TO QUEEN MARIE OF RUMANIA

MARTHA L. ROOT

HER great and beloved Majesty Queen Marie of Rumania, the first Queen in this new universal cycle of civilization to arise promoting the Principles of Bahá'u'lláh for better world understanding, invited the writer for the fourth time into her presence to meet her and her youngest daughter, her charming Royal Highness Princess Ileana. The other audiences had been in Controceni Palace in Bucharest, in Pelisor Palace in Sinaia and in the Royal Palace in Belgrade when Her majesty was visiting there.

But this fourth visit was the most lovely, unique and happiest of them all. It was an invitation to her summer palace "Tenha-Yuva" at Balcic, on the Black Sea.

O reader, take the mental automobile and accompany me, and you will journey into a new landscape; see an extraordinary palace, marvelous architecturally and absolutely beyond compare in color harmonies. It was designed by the Queen herself and it expresses her ideal of a little home to dwell in where every member of the household can live in perfect poise and joy and can be alone when he or she wishes to be. The palace is built on sheer, sternly rising white cliffs overlooking the Black Sea, a sea so melodious in its surging, so malachite green at the foot of the cliffs, so black in the distance far out where it mirrors the low-hanging deep blue clouds.

No one except Her Majesty Queen

Marie of Rumania would have dared attempt to build a palace on that glorious but almost impossible site. I am sure no one except Her Majesty Queen Marie could have persuaded her husband and the Rumanian Ministers to let her try to do such a thing! But they must have been exceedingly proud of this splendid triumph; and proud of their Queen who had the brains, the courage, the architectural genius, the color fineness to create this most original and fair "pearl" of a palace, "set" in the platinum gray of perpendicular rocks, and nearly circled by the sea. It is the most unusual setting and the most unusual palace in Europe.

The writer was so longing to see Her Majesty Queen Marie of Rumania that she could hardly notice the exterior life of Balcic, wonderful as it all was. Only subconsciously she noted and was pleased that this tiny little village of Balcic stretching around the rocks like a prelude to the palace setting, had flags flying at every door in honor of their precious Queen.

She sat alone in the motor car halted at the royal entrance gate while her card was being sent on to the palace in the distance.

Suddenly a bugler comes out on the cliffs far above and to the right and began to play a welcome. Yodlers on still higher rocks echoed the sweet sounds. What a hospitable welcome from a Bahá'í Queen to the messenger who is bringing

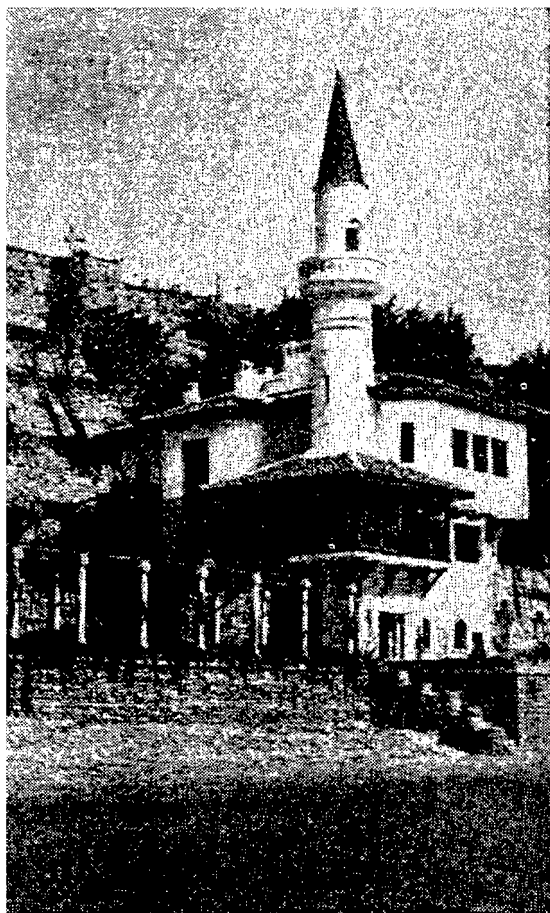
the greetings from the Guardian of the Cause Shoghi Effendi and the devoted good wishes of Bahá'ís from every land!

The Commisar of the palace met the guest and showed her to a charming little palace which she thought was the Queen's home, but no, it was the guest palace! There are several little palaces so each one can have his own quarters here at "Tenha-Yuva." There in the guest palace the writer was shown into a room full of autumn colors so warm, so vivid, so fresh and vibrant with beauty! Surely the Queen must have arranged these flowers, they were so exquisite. I felt she had been there and placed them herself and her presence had blessed the apartment.

The other guests came from their rooms and we went down the stone steps, admiring each terrace gay with perfect flowers, not too many but growing just in the right places. A pumpkin vine with its flat, round, yellow fruit rested over the roof of a little rest house. Blue larkspurs were charming along a yellow-grey wall and thousands of burnt-orange zinneas massed the lower terraces. Passing a great oak tree bending far out over the sea and just back of it a stream of sweet water, we came to the palace which is just at the edge of the sea.

It is wondrously beautiful.

In the long wide entrance hall with its white side walls adorned with tile mosaics in rare blue, the great dark oak table has a collection of very historic old pewter vases, pitchers, and bowls from Turkey. Brilliant red zinneas mixed with gold were the flowers



"Tenha-Yuva," the summer white house of peace of Her Majesty Queen Marie of Rumania, at Balcic, on the Black Sea.

in bowls here, giving just the rich touch of color that brought out the beauty of the art treasures and furnishings.

Then we go into the diningroom where the great windows overlook the sea. Such a diningroom! There color and grace and harmony play together and please every eye. The long dark oak carved table is set with a Chinese blue silk cloth embroidered with silver eagles, and arranged on this are low bowls of glowing gold and orange-bronze flowers, rare silver pieces and crystal. The open fireplace has a cheerful warmth to offer and the whole room breathes

welcome and great comfort with beauty unsurpassed. The walls are white and the furniture black walnut richly carved. Her Royal Highness Princess Ileana was here with some other friends who have come in just ahead of us. She was so friendly, so radiantly well, so beautiful and happy. She was dressed in her naval costume for she had just come in from the sea. She had on a white silk tailored shirt with collar and tie, a blue military coat trimmed with gold braid, a short cloth skirt and grey hose. The sister of Her Majesty, Princess Hohenlohe, who came from her feudal castle, Langenburg, in Wurtemberg, Germany, was a guest that day.

As all were conversing, I saw a moving sunshine-yellow silk curtain which was hung at the window back of the circular arch and in that moment down the circular open stairway, pausing in the white arch, came her dear Majesty Queen Marie of Rumania. She was beautiful, a little pale, and very slender. She was dressed in black with touches of white at the throat, and cuffs of white peeped through the wider openings of her graceful black cloak or aba. She wore the wonderful ropes of pearls and each ear was adorned with one large round pearl. Her "Juliet" or rather "Marie" headdress was of white silk. One does not think of naming this Queen's attire as "clothes." They are not something that she just "puts on." They are a tout ensemble creation chosen by a consummate artist to express her moods, her spirit.

People may say she loves clothes, but perhaps she is not dressing

just for herself, but for eyes to see perfect art and perfect beauty. She is born a great artist and to her it would be a crime not to express beauty in everything she wears and in everything she arranges in her home. Certainly her gowns and her furnishings—some of which are very expensive and some inexpensive—delight and uplift every passing eye.

But it is the lofty great spirit looking out through the windows of her beautiful eyes that one sees first, and last, and remembers longest. She greeted the Bahá'í visitor graciously and invited her to sit beside her at her left, at table. Her Majesty's sister sat at the right. The conversation, which was general, was in English, French and German. Her Majesty sat at one end of the great table and Her Royal Highness Princess Ileana at the other.

Her Majesty in a little interlude explained to me that "Tenha-Yuva" is a Turkish word and means "a solitary nest."

"I saw the beautiful tree leaning over the sea," she said, "and the sweet water stream flowing back of it. The tree and the stream decided me to build here."

In the distance we saw the little yacht of Her Royal Highness Princess Ileana close to the warship and Her Majesty said: "It is not really a yacht; it is a yawl and it is called *Isprava*, that means a happy adventure."

Then the conversation flowed back to other topics. Several kings and presidents were spoken of and each time Her Majesty praised their work for this generation. When the writer spoke of President



*Her Royal Highness Princess Ileana
of Rumania*

Thomas G. Masaryk of Czechoslovakia, what a savant he is, and how much he is admired and loved in university circles of Europe, Her Majesty responded: "Yes, he is loved everywhere. He is one of the great humanitarians of this century."

Later in the luncheon conversation one of the men present said jokingly: "Well, Ileana, what Prince have the newspapers engaged you to today?" "Every day my poor Ileana is supposed to marry some one else!" said the Queen. "I shall not let her go away in a hurry, if I can help it."

The writer told them of a country where the young men said: "If you do meet Her Royal Highness Princess Ileana, tell her we all wish her to marry our King!"

Anyway, whoever wins this sweet and serious girl will find that underneath the fun and gayety is a young woman who is trying her very best to help humanity. She is spiritual and her whole life is based upon religion. That is what impressed me most. She is genuine, very lovable, and she is full of enthusiasm.

AFTER THE luncheon was over, Her Majesty Queen Marie of Rumania and Her Royal Highness Princess Ileana invited the writer upstairs to their drawingroom for a little talk alone, the others going over to the guest palace. Sitting in this glorious apartment overlooking the singing sea, the real meeting with Her Majesty and Her Royal Highness took place. The Queen asked about Shoghi Effendi, Guardian of the Bahá'í Cause, and about the sister of 'Abdu'l-Bahá, whose name is Bahiyyih, but who is known among the friends as the Greatest Holy Leaf. The Queen said she would like so much to meet them; she would like to go to Haifa and 'Akká and pray at the holy tombs of Bahá'u'lláh and 'Abdu'l-Bahá, and visit the great prison where Bahá'u'lláh and His family and followers were imprisoned. Her loved Majesty said: "Ileana and I will go to Egypt and Palestine this winter after the New Year and we shall surely go to Haifa." Her Royal Highness Princess Ileana told me: "I am always looking forward to going to Haifa; I shall go when I can."

They asked about the long trip the writer is going to make to the Far East. Knowing that I came

from Constantinople to bring the greetings of the Guardian and the friends throughout the world and to see her and say goodbye before I leave Europe and that I am returning at once to Constantinople, Her Majesty said: "I hope as soon as you return you will be able to see the Ghazi Kemal Pasha. I know he has done such tremendous work for the development of his country, and he is so liberal in his thinking that the Bahá'í Principles would lead him to that part he is still looking for—religion that is not fanaticism. The Bahá'í Cause gives everything, without putting those barriers from which free thinkers with such difficulty have freed themselves. One is not chained by the Bahá'í Teachings. There is a straight road to walk on in admitting all the great Prophets who have gone before."

Then we spoke of her lovely home in Balcic which she has created. No flowers in Constantinople or in Constanza were so fine as those grown in her cliff gardens (where it is difficult to grow anything). Her home designed by herself might almost be a holy house, for the tower rises up a little like those in the Rumanian churches. "I love this home in Balcic so much," she said, "for in this region there are so many different nationalities united. We can smile on all equally and spread good understanding. Here in Balcic and round about no one has closed doors or windows to the country houses."

Mention was made of the Turks for there are some in that part of Rumania, and Her Majesty added: "I am very fond of the simple

Turk. He is hard-working, frugal, honest and devoted." Certainly the nationalities get along happily here.

HER Royal Highness Princess Ileana has an atelier here in Balcic and she is modeling a Bulgarian, a Turk, a Rumanian and a Russian. I was interested in this earnest and beautiful Princess who sat on the divan close to her mother.

"Whenever I have a difficult mission which requires amiability and diplomacy," said the Queen, "I send Ileana. I can always count upon her to do it as I would do it myself, and she has youth and strength, which are added assets. My daughter has a brave spirit to do. I can use for her the words in the Bible which I always use for myself: 'Whatsoever thy hand findeth to do, do it with thy might.'"

Her Royal Highness Princess Ileana had to leave early. She was going out on the gunboat to do some maneuvering, as she is just learning how to bring a ship to pier. "The naval work is my pastime," she said before she departed, "but my real work is the Young Women's Christian Association and Girl Guides and I am very interested in all progressive social work, and all that will help for the future. I throw my whole soul into anything that will be helpful for the country."

They were so kind to give the photographs, autographed, which form the illustrations of this narrative. An Indian one (which may be published at another time) was taken in the United States, where the Indians called the Queen

"Morning Star, the woman we have always waited for!"

Her beloved Majesty gave a beautiful picture to be sent to Shoghi Effendi, Guardian of the Bahá'í Cause, and with it she sent a message of love and faith.

And now, like the ceasing of music, the visit in its outer form comes to an end, but the Queen and the Princess, for whom Bahá'u'

lláh and the Hosts of the Supreme Concourse have waited, have arisen to promote these Teachings for the New Day of God. One saw them doing it, right there in the little group of "the solitary nest" and from those white cliffs that day went a message that may reverberate around the world and be acclaimed by the Angels of the Abhá Kingdom!

Every age requires a central impetus or movement. In this age the boundaries of terrestrial things have extended; minds have taken on a broader range of vision; realities have been unfolded and the secrets of being have been brought into the realm of visibility.

As this is the cycle of sciences, there must needs be new teachings, a new revelation is required and a new life wanted. The minds and hearts refute the veracity of ancient opinions. New ideas are called for and new principles are urgently demanded which may fill the requirements of this age, be as the spirit of this century and as the life of this period.

It is impossible to realize the grandeur and spiritual significance of these peerless days! God is establishing in the hearts of men His Kingdom of peace and good-will. Blessed are those who have taken part in this glorious work.

'Abdu'l-Bahá

DOES YOUTH BELIEVE?

EMERIC SALA

The author is a member of the Bahá'í Youth Group of Montreal which is extremely active in spreading the principles of the Bahá'í Movement. He was born in Hungary and has been in America only a few years.

DOES Youth Believe? No, they do not, is the answer of the sophisticated youth of today who no longer believe what they have been taught, namely, to believe in a God whose existence nobody could prove; to believe in the creation story, which is contrary to scientific thinking; and to accept principles of ethics which nobody practiced.

They listened in their childhood with reverence to their religious teachers and watched with respect the allegiance of their parents to their spiritual teachings, but today the youths are looking at the cherished ideals of their fathers as unrealizable aspirations and rather impracticable. Some of the youths of today are turning away from all religious organizations because these institutions do not practice what they preach, nor do they always believe in what they teach. They also have to give up hope for support from many of the new generation because they are incapable of offering any practical assistance to the solution of the social problem, while the realization of its devastating influence is deeply penetrating into the awakening conscience of the New Youth.

In everyday life we distinguish a Jew from a Christian, a Muhammadan from a Zoroastrian, by their beliefs in their respective Manifes-

tations. An average observer, consequently, would identify a Bahá'í with one who believes in Bahá'u'lláh, the Manifestation of this Age.

A closer investigation, however, will reveal that there is a marked difference between the man-on-the-street, who believes in Christ, and a Bahá'í, who has faith in Bahá'u'lláh. It is the difference of faith and belief.

It is of no little import to distinguish these two terms, especially if we are approaching the youth of this age who are revolting against any kind of religious belief or man-imagined creed, while the Bahá'í Faith can appeal to the most scientific minds, and logical thinkers, if it is presented in its purity as exemplified by its Founders.

Belief belongs to the material plane; faith to the spiritual. Belief is a limited, mental conception of a man-imagined truth, which we do not necessarily practice; while faith is the conscious knowledge of a reality, which is permanent, unchangeable, touching the infinite, transforming our lives and thoughts as exercised in our everyday deeds and actions.

Belief is the credulity of a child in beautiful fairy stories, in the existence of dragons, huge giants and other supernatural creatures. It is also the sincere belief of multitudes of people in the mentally

conceived interpretation of the Bible, that, for instance, our particular denominational congregation offers the only possible salvation of our souls; that our Bible is the best Bible of the world; that our teachings are the only teachings given by God; that the world has been created in seven days; that the Red Sea separated when the Hebrews escaped from Egypt; and that all those who do not believe as we do are deprived of spiritual growth.

People believe in these stories just as sincerely and loyally as little children believe in fairy stories, because they do not question nor dare nor try to verify whether these mental conceptions have any real foundation or not. Such is belief; but faith in Christ and the Holy Spirit is quite different.

The youth of today cannot and do not accept such creeds based on ignorance as faith—as the primary requirement for a religious life—a religious life which is intended to be the backbone of our character, the foundation of our moral life and future career. They would rather renounce their belief in God, their religion or faith; and they would rather sacrifice all the sacred things inherited from the past than

accept a belief which cannot withstand scientific verification.

'Abdu'l-Bahá said: "*By faith is meant first, conscious knowledge; second, the practice of good deeds.*"

"*Man must prove whatsoever he speaketh by deeds and actions. If he claims faith he must live and do according to the teachings of the Kingdom of Abhá.*"

"*Faith is not so much what we believe as what we carry out.*"

"*Faith embodies three degrees: To confess with the tongue; to believe in the heart; to show forth in our actions.*"

This is faith in the truest sense of the word in contradistinction to belief. Against such a faith the youth will never revolt; no mind, however brilliant, will ever resist or attack it. The knowledge of such a faith satisfies our highest aspirations and deepest spiritual yearnings. It leads us towards a nobler fulfillment of our life. It gives us peace and contentment. It inspires us to develop to the fullest extent our latent capacities. And it helps us to realize the significance of the words of Bahá'u'lláh, that "*the essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life.*"

"The Prophets of God voiced the spirit of unity and agreement. They have been the Founders of divine reality. Therefore if the nations of the world forsake imitations and investigate the reality underlying the revealed Word of God they will agree and become reconciled. For reality is one and not multiple."

'Abdu'l-Bahá

A BAHÁ'Í TRAVELER IN PALESTINE

N A Z A R E T H

WALTER B. GUY, M. D.

The author, well known to the readers of The Bahá'í Magazine through his previous contributions, gives us a delightful group of spiritual etchings of scenes in Palestine, from which place he has just returned. The series will continue for several months.

A VILLAGE of walled streets, of white flat-topped houses, with stone walls and roofs, a convent and several churches and religious institutions grouped together on a steep hillside. The winding streets centre on the road that leads to Tiberias, Jerusalem or Haifa.

It seems hard to visualize that this little, unimportant spot has an eternal place in the history of mankind.

We see the village well—now a place where water is supplied by turning on a tap as needed—fed from a spring in the hill above. It is called Mary's Well. We may not know where the carpenter-shop of Joseph was situated, probably in an old bazaar long since vanished from human ken; but we can, however, dimly realize that here, nineteen hundred years ago, lived a little Hebrew boy, destined to become a Divine Teacher and a Savior of mankind.

The village had no reason for such a career. It was, and still is, impotent in the affairs of the world. It is but an incident on the high road leading from Jerusalem to the Lake of Galilee. What made it possible that one of its natives arose to such preeminence, that He profoundly affected nations, governments and religions; and although put to death as a man unfit for human society, yet kings and pre-

lates, even to-day, bow and do homage to His name?

Is there no lesson for us to today, no thought that may shed light on the mystery of our own life? This land today is the seat of intense religious hate, commercial warfare, and national prejudice. But it is not over the teachings of this lowly Nazarene; yet the message of human and divine love which He and all other Manifestations of God taught is still the sole solution of its problem.

What made Jesus great, victorious in utter defeat? How did He conquer, and why are His words still extant and full of dynamic life and possibilities for individuals and nations? It could not have been because He was a Jew, nor because of education or social standing. Nay, these were all absent! He was not considered an Adonis nor a Samson of mighty strength, nor a David with martial power. No, not any of these.

It was rather a spiritual power that resided in Him. From Him flowed a mysterious influence that captivated or repelled all who sought His presence. To people with loving hearts He became the healer, the teacher, the comforter. From those with selfish ambitions and theocratic powers, He received only hatred, opposition and death.

It is so, even today. The Spirit of Jesus, the Universal Christ, that

spoke and healed nineteen hundred years ago is still with us. It still calls in soft and yet insistent tones. The light shines through many teachers, its love has burned in many hearts, for God has spoken through His Holy Prophets ever since the world began: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." As we go from place to place in the Holy Land, we still see men and women heavy laden—human beasts of burden seeking rest—still

carrying loads of ignorance, prejudice and hate.

In this ancient land has been given, age after age, the sublime message of the Prophets from Abraham to Bahá'u'lláh. Still the land mourns and will not hear and obey. The white walls of Nazareth still shine on the barren hillside, mute witness of One who found and made manifest the Light, Love and Power that alone can transform this world into a heavenly garden of love and beauty.

BAHA'I TEACHINGS IN THE JAPANESE PRESS

The following article was published in The Japan Times and Mail, Tokyo, when His Imperial Majesty the Emperor graciously accepted the gift of seven volumes on the Bahá'í Teachings which were presented at the time of his coronation. The editor of this Japanese newspaper has harmoniously set forth the fundamental teachings of the Bahá'í Movement.

BAHA'U'LLAH and his teachings which originated in Persia over a century ago, are now fast gaining an universal recognition all over the world. His Imperial Majesty the Emperor graciously accepted a gift of 7 volumes on the new religion presented by the Baha'í Society, founded for the purpose of promoting the religion, through Dr. Rokuichiro Masujima, eminent lawyer and member of the Middle Temple London. It may not be inappropriate to refer to the new religion in some details on this honoured occasion.

The leading factor in human progress in the history of "ascent of man" is the advent, from time to time, of men who pass beyond the accepted ideas of their day and be-

come discoverers and revealers of truths hitherto unknown among mankind. The inventor, the pioneer, the prophet—whoever the case may be—these are the men on whom the transformation of the world primarily depends.

This unshakable truth is clearly demonstrated in every walk of life but none so clearly as in religion. Alone against the world, without a single human being capable of understanding him or of sharing his great responsibility which he alone realizes, he arises, like a torch in darkness, to proclaim his gospel of righteousness and truth.

HISTORY OF FOUNDER: There was born in Persia between dawn and sunrise on 12th of November, 1817

a son of Mirza'Abbas of Nur, a Minister of State. He was named Mirza Husayn'Ali who afterwards assumed the title of Bahá'u'lláh having realized his mission in life Bahá'u'lláh declared that he was the long-expected educator and teacher of all peoples, the channel of a wondrous Grace that would transcend all previous outpourings, in which all previous forms of religion would become merged. He laid a foundation which affords a firm basis for Unity throughout the world and the inauguration of that glorious age of peace on earth, goodwill among men. Search after truth, the oneness of mankind, unity of religions, of races, of nations, of West and East, the reconciliation of religion and science, the eradication of prejudices and superstitions, the equality of men and women, the establishment of justice and righteousness, the setting up of a supreme international tribunal, the unification of languages, the compulsory diffusion of knowledge and many other teachings were revealed by the pen of Bahá'u'lláh, the prophet. Much of his teachings were specially addressed to the Rulers and Kings of the world.

It is evident to all with enlightened minds that a new era is about to begin. The old principles of materialism and egoism, the old sectarian and patriotic prejudices and animosities are perishing amidst the ruins they have wrought. Signs of a new spirit of faith, of brotherhood, of internationalism are evident everywhere. Revolutionary changes of unprecedented magnitude have been occurring in every department of human life. The old era is not quite dead yet. Evils

there are in plenty but they are being fought with a spirit of love of righteousness. Clouds there are in plenty but the light is breaking through and is beginning to illuminate the path of progress and to reveal the pitfalls of the onward way. The onward way! Bahá'u'lláh believed himself the champion of the progress and "one shepherd for one fold."

THE WRITINGS OF Bahá'u'lláh are most comprehensive in their range dealing with every phase of human life, individual or social, material or spiritual. Bahá'u'lláh insists that his followers must be distinguished by brotherly love and courtesy.

Above all he insists that elementary education should be general. The fundamental importance and limitless possibilities of education are proclaimed in the clearest terms by the prophet. The teacher is the most potent factor in civilization and his work is the highest to which men can aspire. Education begins in the mother's womb and is as unending as the life of the individual. It is a perennial necessity of right living and the foundation of both individual and social welfare. When education in the right sense of the word becomes general, humanity will be transformed and the world will become a paradise.

The thing of paramount importance in education is character training and Bahá'u'lláh teaches the utmost importance of lives and characters of the child's parents, teachers and habitual associates. "Knowledge is like unto wings for the being and is like a ladder for ascending. To acquire knowledge is incumbent upon all, but of those

sciences which may profit the people of the earth, and not those sciences which begin and end in mere words. The real treasury of man is his knowledge which is the means of honour, prosperity, joy and exaltation."

In all ages the prophets of God have foretold the coming of an era of "peace on earth, goodwill among men" and the followers of Bahá'u'lláh believe their Master's teachings confirm the prophecies and declare that their fulfilment is at end.

"You are all fruits of one tree, the leaves of one branch, the flowers of one garden," "Glory is not his who loves his own country, but glory is his who loves his kind." They are two of the most characteristic sayings of Bahá'u'lláh. Unity—unity of mankind and of all created beings in God—is the main theme of his teaching. We must exercise the utmost love toward one another.

"Everything must be done in order that all humanity may live under the shadow of God in the utmost

security, in happiness of the highest type."

ALL THE SIGNS of the times indicate that we are at the dawn of a new era in the history of mankind. Hitherto the young eagle of humanity has clung to the eyrie in the solid rock of selfishness and materialism. Now the era of confinement is at an end and it can launch on the wings of faith and reason into the higher realms of spiritual love and truth. It will no longer be earth-bound as it was before its wings had grown, but will soar at will to the regions of wide outlook and glorious freedom. One thing is necessary. Its flight must be sure and steady. Its wings must not only be strong but they must act in perfect harmony and coordination. Who knows Bahá'u'lláh's prophecies and ideals may not come true with the help of his outspoken teaching? Who could deny a paradise on earth of Bahá'u'lláh's inspiration is impossible under his glorious banner of love of Unity?

"Bahá'u'lláh declared the 'Most Great Peace' and international arbitration. He voiced these principles in numerous epistles which were circulated broadcast throughout the east. He wrote to all the kings and rulers encouraging, advising and admonishing them in regard to the establishment of peace, making it evident by conclusive proofs that the happiness and glory of humanity can only be assured through disarmament and arbitration."

'Abdu'l-Bahá

ATTITUDES

MARZIEH K. NABIL

MOST moderns have decided that by constant affirmation of personal excellence they will successfully conquer existence. By reiterating with sufficient frequency the phrase, "I am brave," they will be enabled to cope victoriously with the powers of darkness. The words "I am prosperous" are conducive to wealth. "I am capable," must inevitably result in efficiency, and so on. The doctrine is sufficiently truthful to seem entirely so. It has an appeal which necessitates analysis.

The affirmative attitude is undoubtedly a vital prerequisite of well-lived life. The words of 'Abdu'l-Bahá were continually affirmative; in prefacing an address, for example, we find again and again such thoughts as the following: "How joyful it is to see such a meeting as this, for it is in truth a gathering together of 'heavenly men.' We are all united in one Divine Purpose, no material motive is ours, and our dearest wish is to spread the Love of God throughout the world!" Often people who knew that they possessed some particular fault would be praised by 'Abdu'l-Bahá as manifesting its opposite virtue, and as a result would be strengthened to achieve it. Obviously no creative thought is negative. Affirmation, concentration on excellence, is essential.

But is it reasonable to concentrate on one's own excellence, which, however great, must be largely as-

sumed? We see at a glance that the practice is unwholesome. Carlyle will tell us that, "The healthy know not of their health, but only the sick:" he says that excellence is unconscious of itself. And be this as it may, it is certainly tiring to think of human beings going through their lives in one unceasing, conscientious process of affirming their own excellence. "I am beautiful; I am brave; I can make all the money I want." Surely no one with the remotest sense of humour should be able to subject himself to such knowingly inappropriate eulogy.

And yet this is the approved modern attitude—an attitude not limited to any one sect or school, but largely permeating society. It is the development of our hundred year old trust in tools and appliances; the outcome of our increasing control over nature. Before the marvelous productions of science, human beings were more humble; if the plague swept a city, they hurried to cathedrals and prayed; whereas now our doctors keep disease in check, and we therefore stand up and loudly affirm our immunity. Our mechanistic perfection is such that even the more charitable of the intelligentsia insist that we have "outgrown God." Where is the need of faith when you can cross oceans in ships so large and well-built as to preclude any possibility of danger? Evidently this God-given renewal of science has been met with the

same pompous. ungratefulness which resulted from the renewal of learning after the Dark Ages.

THE BAHÁ'Í ATTITUDE is in striking contrast to the doctrine of self-dependence. The Bahá'í affirms, not his own excellence, but the excellence of God. He relies on God alone, and on no other power in the universe. In this way a two-fold situation is realized: by concentration on the perfections of the one universal God, people are bound together in an unbreakable harmony, where reliance on their personal excellence produces only selfish discord; and secondly, they find true strength by relying on God, where only the stalest illusion of strength results from self-dependence. Bahá'u'lláh says in the Hidden Words,

"O Son of Spirit! There is no rest for thee except if thou dost renounce thyself and turn unto Me; for it behooveth thee to glory in My name and not in thine, and to put thy trust in Me and not in thyself. For I desire to be loved alone above all else." Far from insisting on his own excellence, the Bahá'í has an honest and humble conception of his place in relation to his Creator:

"Sad are we: bring to our hearts the joy of heaven. Prisoners of the nether world are we: bestow upon us the freedom of the realm of might. . . .

In the bondages of passion, desire and temptation are we: release us from these chains and fetters. . . .

Faded are we: refresh and rejoice us by the outpouring of the Holy Spirit.

Dead are we: quicken us by the life eternal. . . ."

How different this is from asserting that we are superior products of humanity, prosperous, successful, and altogether at the peak of civilization. On the other hand, since wisdom forbids lack of self-respect or a sense of personal inferiority, 'Abdu'l-Bahá lists the love of self as one of the five kinds of love, and proclaims that, "If the love of self is a realization that one is a creature of God and must therefore attain to the station appointed for him, this love will be an uplifting one," although he warns us that the love of self "if directed to the ego will deprive man of all true development."

THE BAHÁ'Í, THEN, declares himself evanescent, abandons himself to the Will of God, lives in a state of "radiant acquiescence;" and yet he maintains the ever vital balance and proportion which mean perfection, because he believes in and aggressively asserts the freedom of his own will. 'Abdu'l-Bahá tells us that although we are subjected to certain things such as sleep, death, misfortunes and the like, other conditions, such as choosing between good and evil actions, are in our own control. It may be pointed out for those who insist on heredity and environment as the sole determinants of action that the divine power can entirely counteract these, and make of some poor fisherman a resplendent saint; and moreover if there were no free will there would never exist that eternal inward struggle which is the first mark of the human being.

'Abdu'l-Bahá says, however, that without the help of God man can do neither good nor evil, just as a sailing ship is helpless without the power of the wind, although when the wind blows, the ship's rudder may direct it either east or west. "Though the choice of good and evil belongs to man, under all circumstances he is dependent on the sustaining help of life, which comes from the Omnipotent. The

Kingdom of God is very great, and all are captives in the grasp of His power."

It is, then, essential that humanity acquire the insight necessary to foregoing this blind dependence on tools and human agencies. While appreciating our own much increased capability and all the blessings of our modern civilization, we must have faith, not in these, but in God who has given them to us.



"How is universal peace to be established? By the education of the public with the sentiments of peace. Today the full realization of universal peace is the panacea of every disease . . . This military and naval expenditure is a great disease . . . The remedy of this disease is through universal peace. This will insure public safety. Today that which is the cause of dispersion is war. If the nations enter into a faithful agreement to leave off all warlike preparation at once, they shall secure for themselves and their posterity eternal welfare. They shall become freed from every difficulty and international confusion. This end must be obtained through the development of the intellects and the inculcation of peaceful ideals in all the institutions of modern civilization."

'Abdu'l-Bahá

MY FIRST GLIMPSE OF A GREAT INSTITUTION

DORIS MCKAY

IT was the Sunday before vacation; and we as strangers were among the audience that thronged the chapel of Howard University in Washington, D. C. The Christmas vesper service is a precedent which is becoming a tradition because for eight years this program has varied but little. In this university for youth of the colored race one may find the lost spirit of Christmas—that time, long since, when frankincense and myrrh were the Christmas gifts.

Frankincense and myrrh were brought that Sunday in Washington although the day was mild as northern spring. Because Christ had been born joy was released; before this supreme mystery hundreds of radiant youth sat hushed.

They had marched into the chapel impressively. In the processional girls in white bore tall white candles, ranks of young men followed. By the light of the candles their faces were different from the usual careless college throng; one sensed a maturity that comes only from a taste of life's problems, nobility, resolution. The ovals of those faces turned towards the platform were serene, were waiting.

Then began a program in which waves of sound from the trained voices of many singers streamed in the direction of the Throne. Adoration called to Divine Love. I began to feel the beating of the heart of that great institution then, steady, rhythmic, strong. Together we sat in a sustained moment of cosmic

consciousness, best described by 'Abdu'l-Bahá's phrase, "One soul in many bodies." The chorus sang from The Messiah, "Surely He Hath Borne Our Griefs," and a single exquisite voice promised, "He Shall Feed His Flock"; the rendering of VanDyke's "The Other Wise Man" by one who interprets as literature is seldom interpreted; then Carols,—and it was dusk. A flame passed down the rows of candles held by the white-clad girls and the long rows of students passed out singing very softly.

A college now known throughout the world as the one great institution for higher learning of the colored people where the highest types of a race are brought together in the fire of youth—such an assemblage caught in the soaring rapture of song and the emotion of religion reminded me of 'Abdu'l-Bahá's words: "All humankind share in common the intellectual and spiritual faculties of a created endowment. . . . All races, tribes, sects and classes share equally in the bounty of their Heavenly Father. The only real difference lies in the degree of faithfulness, of obedience to the laws of God. There are some who are as lighted torches; there are others who shine as stars in the sky of humanity."

The keeping alive of the special genius and talents of the race especially that spiritual heritage which is a rich gift from an otherwise grudging past, and the direct-

ing of its dynamic into the channels of life has been the concern of the wise founders and trustees of this educational institution. Essentially religious although non-sectarian, it has fostered the devotional spirit and provided the means by which that spirit working outward in the direction of life might be expressed through creative and co-operative mediums.

That spirit which made itself manifest at the Christmas vespers of the established college of 1929 where facilities for the development of youth along medical, theological, educational, musical or scientific avenues of work are available, and where about eight thousand students have been graduated equipped to fill places of responsibility in their chosen pursuits—that unmistakable outpouring of the Holy Spirit was apparent at a prayer meeting in 1866 when a devoted little missionary group determined to establish a school “for the elevation of the freedmen.” The Will of God found an instrument in the consecration of these people and the impossible happened, in fact the early history of this college is a story of miraculous growth and absorbing interest. Six months from the original statement of the philanthropic project in February, 1867, Congress accepted the draft of a charter which provided for a university with five defined departments of learning.

There was a great need and as great a faith. The Normal Department, in which but four students had registered, opened in May in a small frame building which was soon to be crowded with eager life. The structure became a Normal,

Preparatory, and graded school became a Medical School, an evening school. There was no endowment, no money in the treasury then, yet when a committee went out to locate a site for the new university it purchased a hilltop of one hundred and fifty acres then outside the city, and was enabled to obtain funds by advantageous sales of this land as city lots.

So Howard University was opened—to freedmen, a college for the colored youth of the land—those refugees who had become the problem of an unwilling capital, those hostages of war who were pouring by thousands into the city of Washington to take shelter in woodsheds, and stables and barracks. A college had been opened for freedmen! Was it true? They came to enquire: they entered with or without money; they entered with or without knowledge; they came, bearing picks and spades and hammers to build the school, to drain and grade the hilltop—of their hopes.

We as Americans have a traditional reverence for pioneer stock. Where is our tribute to the pioneer spirit of those youth who hastened to Howard University? Although more recent forebears of a newer lineage, their gallantry, courage and vision have produced descendants who in increasing numbers are adding a newer, deeper note to our American culture.

Very significant in connection with the opening of the college was the fact that while it was founded primarily for colored youth, its doors were open to all. And it is historically true that many so-called foreign students—Koreans, Japan-

ese, Hindus and others—have been educated in this great institution. Most significant of all, it seems to us, is the fact that white women were received in and graduated from Howard University Medical School before any white Medical College opened its doors to them in Washington.

An interpretation of Christianity, vital, mystical, dynamic, kept alive the group soul. The spiritual leaven, *they had it*, to raise the raw unpalatable mass of an under-privileged race to the most startling record of attainment, it is generally conceded, that any race can claim in a given length of time. In reading the lives of those members of the race who have striven to the foremost ranks we find a heroic record of the surmounting of great obstacles of environment. They have exhibited the power of a seed in the springtime against the weight of a stone. Somehow they have pushed through.

The seed in the spring time feels

the magnetic urge of the sun; a new power released within it enables it to respond. It has been dormant and now it is embued with force for *it is spring*. But does the seed know the reason for this strange, new life? It is an interesting and arresting fact that in 1863 the Bahá'í Movement, often designated as the Spirit of the New Day, was introduced in the Orient through the pronouncement of Bahá'u'lláh. He foretold an age when "all men shall live together as brothers" and stated a specific plan by which the new civilization might be made actual. Pertinent to the founding of Howard University in 1867 and the events in American history which preceded it, are the statements in Bahá'u'lláh's Book of Laws that chattel slavery shall be abolished from the world, that there shall be universal education in which every child shall be given an equal opportunity, and that prejudice based on racial distinction is not of God.

"God has not given us intellects for the purpose of making instruments of destruction; He has granted us this power that we may be diffusers of light; create love between hearts, establish communion between spirits, and bring together the people of the East and the West. Has the Divinity conferred upon us this blessed power only to carry devastation and ruin into other countries?"

"Every cherished effort must extend its powers to other souls. Is there anything more cherished than the mind of man? We must expend these faculties of reason in the cause of human union, for we are the children of Adam. An invisible spiritual power is ever exercising an influence over the hearts and minds of men. Why should we abandon the holy power which binds us together and cleave to the barbarous traditions which keep us apart?"

'Abdu'l-Bahá

THE BAHÁ'Í LEAVEN

The following letter to a group of inquirers into the Bahá'í Teachings, was written by Mr. Howard MacNutt a Bahá'í teacher a short time before his passing. In its dynamic appeal are epitomized statements which Mr. MacNutt made in his many classes and lectures.

IMPELLED by the Divine Spirit of Guidance and pure motive of service in the Cause of God, we wish to set forth to you briefly a statement of the Bahá'í foundation, the universality of its teachings and an outline of its historical significance.

From personal association with 'Abdu'l-Bahá and through intimate acquaintance with Bahá'ís in many countries of the world, we are able to testify faithfully that the Reality of Divine Religion, the pure Revelation of the Will and Word of God constitute the Bahá'í foundation. The evidence of this is convincing from every standpoint. For instance, nothing could be more impressive to us as Christians than the realization that although Christianity as a theological system is torn and divided into numberless channels of creed, dogma and divergent interpretation which form irreconcilable barriers and prejudices between its own sects, denominations and churches,—yet great numbers of its followers and exponents trained in these varying creeds and codes are found among the Bahá'ís blended now with each other in love and agreement, glowing with the spirit of unity and service. This unity is a direct bounty of God. It has strengthened, cemented and glorified their Christianity which has now become a visible expression and actual reflection of the Commandment of Jesus Christ “that ye love one another

even as I have loved you.” This station and attainment is the Reality of the Divine Religion, the true Christianity of Christ, the valid, heavenly, divinely spiritual Bahá'í foundation evidenced by Its fruits and accomplishments. For unity through the love of God manifest in human hearts is the Revealed Will of God, the Bestowal of the Holy Spirit, the Commandment of God, the Glory and purpose of the “Word made Flesh,” the quintessence of all religion.

This Effulgent Light shining forth from Bahá'í-Christians to nations and peoples irrespective of their religious heredity or racial beliefs proclaims the Oneness of the World of Humanity and reveals the Divine Plan of Universal Peace. From it emanates a spiritual power and dynamic impulse of reconciliation and true redemption; a power transcending mere human effort through man-made creeds and limited theologies of interpretation. Furthermore this miracle of blending and reconciliation in the Bahá'í Spirit is witnessed extensively among Muhammadans, Jews, Parsees, Buddhists, Brahmins, religionists of all kinds and conditions East and West, who have heard the Bahá'í Message and are impelled by Its purifying, illuminating influence to abandon their prejudices and to manifest loving attitude of recognition toward their own divergent sects and toward each other. The wonderful penetrative virtue of

the Bahá'í spirit also welds and blends in homogeneous unity philosophers, scientists, atheists and others who wander hopelessly in the obscure valleys of materialism.

It is evident therefore that the Bahá'í Revelation is universal in Its Message and Teaching. Humanity has become one vast family; nation conjoined with nation, interwoven in thought, commerce, conditions and the necessities of existence; the problems of one the problems of all; mankind now *interdependent* physically, mentally, spiritually. The questions confronting the world are universal questions; the solution of them must be a universal solution. The exigencies of former cycles were provincial, limited to a race, nation or people; the crucial needs and requirements in this Day are international, world-wide. As the ailment afflicting mankind is universal, the remedy forthcoming must be for "the healing of the nations." Justice, equity, brotherhood, international and interracial agreement focus and find their realization only in religious unity. Lack of religious unity is the real sickness of the human world, God alone can give man relief and release from the tyranny of himself. "Not by might, nor by power (armies), but by My Spirit saith the Lord," is the divine key to human difficulties. Throughout the world, the Bahá'í leaven, the Spirit of God is working. In due time, the "whole shall be leavened" and the "Will of God be done upon earth as it is done in Heaven."

All the Divine Manifestations have revealed the Universal Message of the Word, limiting their Utterance to the capacity of the

"world, time and creatures," as Christ Himself witnessed, saying "Ye cannot bear it now." Their Revelation was for all mankind; not to be selfishly appropriated by a nation, nor to be restrictedly interpreted by church or priesthood. Israel, chosen as the servant of the Most High, proved unworthy of its trust through racial egotism and disobedience, incapable of promulgating the Word of the Covenant, became deprived of the Messianic Bounties, and was finally disintegrated, broken, dispersed. Christianity, likewise called and chosen as the Messenger of the Heavenly Gospel, through dogmatic limitations and restrictions of Christ's Universal Revelation is now unable to reflect Its Spiritual healing of Love and Unity to the nations and establish "Peace upon earth; goodwill among men."

The Bahá'í Message has been revealed through Bahá'u'lláh specifically for the unity and salvation of the human world. It is absolutely universal and ultimate; not an organization, church or system, but an organism of spiritually vitalized servants of the Divine Religion, called and chosen to render divine service of Love and Unity; their qualification in the sight of God being humility, submission to His Revealed Will, faith in His Heavenly Messengers and Manifestations, reflecting the Beauty of Holiness and acknowledging the One Eternal Universal Christ. Their motive for service in the Cause of God is the fire and zeal of the Love of God; their reward the capacity for more service here and hereafter. This is their code and creed of salvation, their heavenly calling, their rebirth

in the spritual image and likeness of God through the Power of His Creative Word.

As to the historical details of the Bahá'í Cause, the line of prophetic statement leading up to it, the appearance of Bahá'u'lláh the Glory of God in Persia in the Nineteenth Century, His exile and imprisonment, His fulfilment of prophetic announcement in all the Holy Books, the coming of the Báb, His Fore-runner who suffered martyrdom in His path, the perfect life of 'Abdu'l-

Bahá reflecting the Glory of Service as the Center of the Divine Covenant—these things are written fully and translated into English by eminent authors and historians outside the Bahá'í Cause Itself, as well as by illumined spiritual eye-witnesses of the Manifest Light which shone into the world during the period 1844-1921.

Since 1921 the unity of the Baha'is, the integrity of the ideals and utterances of Baha'u'llah and the administration of Baha'i affairs have been under the direct supervision of and maintained by Shoghi Effendi, Guardian of the Baha'i Cause, who was appointed by 'Abdu'l-Baha.—Editor's Note.

WORLD THOUGHT AND PROGRESS

MORE THAN A MILLION public school children in New York State have "accepted" the Kellogg peace treaties. They pledge themselves to do all in their power to further the significance of the agreements which propose to keep the peace of the world. A writer observes: "This is the way, and perhaps the only way, to bring about international peace and maintain it: Put the idea of peace and its importance into the consciousness of children. Teach the glories of peace instead of the so-called glories of war."

Who will not indorse that? Think of the prospects if all the signatories to the pact throughout the world's nationalities would adopt the same procedure in their schools on a nation-wide scale? What a leverage would be created ready to the use of the rising generation in the time so near at hand when these boys and girls now of school age must constitute the advisory and voting power determining the policies and performances

of control! What could be better conceived or more timely than just this very thing that the schools of New York are now doing?

This, the News takes it, is real education, and not such as is too often dropped with text books. It is the kind that stimulates inquiry and leads to individual and to collective mental and moral development, and is bound to promote genuine enlightened patriotism of the most personal character. In this, clearly, the example of New York is to be highly commended and emulated.—*Birmingham News*.

INQUIRY INTO race prejudices in the public schools in Wales:

From the educator's point of view, the outstanding result was the discovery that more than half the statements made by the children were attributed to books. Books, that is to say, had more to do with influencing the opinions of children, favorably or unfavorably, than school lessons, home talks, newspapers, religious influences

direct experience, and the cinema together!

On the other hand, it was clear that a great deal of race prejudice was not constant, but depended upon public opinion at the time . . .

The inquiry is not completed yet. But it is already clear that it is far more important to tell the truth about the races of the world in good books than to waste money fighting the film. It is important, too, to urge the production of films which give children real information about the peoples of the world; and to impress upon the religious teachers of youth the necessity of teaching that the neighbor we are to love is the Chinese, the negro, and the peoples we speak of as alien.—*Dr. George H. Green of University College of Wales in the Boston Globe.*

THE UNIVERSAL ADOPTION of Esperanto, the world-language, as an aid to international peace and world trade was urged yesterday in an interview by Ernest Archdeacon of Paris, president of the French Society for the Propagation of Esperanto. M. Archdeacon, who arrived in New York on Saturday, will tour the United States for several months in behalf of Esperanto.

"I am an apostle of Esperanto," said M. Archdeacon, "because I believe that, first of all, commerce between the nations will be greatly helped by its use. It is a simple language to learn; it can be learned in a few weeks from a book which contains but six pages of grammar. No schools are required for the teaching of this language."

Americans, who, with their ten-

dency toward standardization in all things, especially in industry, should be strong advocates of Esperanto, M. Archdeacon said, admitting, however, that they are not. "You are like the French," he said. "You think your language sufficiently universal. You do not realize that there are 1,000 languages in the world."

He said that 500,000 persons now speak Esperanto. — *New York Times.*

"What will the next two-millenia period bring in international relations with radio or its offspring as the medium of communication?"

"One of the outstanding revelations is the need for a universal language to overcome the polyglot of different tongues as exemplified in this holiday broadcast. After listening to the universal kindness expressed on waves circling the globe it is foolish to go much longer with this barrier of different tongues. We need not adopt a new speech, but an auxiliary one. Radio is making this more important every day."—*Dr. Alfred N. Goldsmith, vice president of the Radio Corporation, New York Times.*

PARIS (A.P.)—French women, admitted to higher education only a quarter of a century ago, now hold equal place with men. In 1905 there were 52 co-eds in Sorbonne. This year there are more than 10,000.

LONDON, January 28 (A.P.)—More woman journalists are here from France for the naval conference than men.—*Evening Star, Washington, D. C.*

THE BAHÁ'Í MAGAZINE

Star of the West

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THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

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RICHES AND POVERTY

THE arrangements of the circumstances of the people must be such that poverty shall disappear, that everyone, as far as possible, according to his rank and position, shall share in comfort and well-being. We see among us men who are overburdened with riches on the one hand, and on the other those unfortunate ones who starve with nothing; those who possess several stately palaces, and those who have not where to lay their head . . . This condition of affairs is wrong, and must be remedied. Now the remedy must be carefully undertaken. It cannot be done by bringing to pass absolute equality between men. Equality is a chimera! It is entirely impracticable. Even if equality could be achieved it could not continue; and if its existence were possible, the whole order of the world would be destroyed. . . . Certainly, some being enormously rich and others lamentably poor, an organization is necessary to control and improve this state of affairs. It is important to limit riches, as it is also of importance to limit poverty. Either extreme is not good. . . .

“There must be special laws made, dealing with these extremes of riches and want. . . . The government of the countries should conform to the Divine Law which gives equal justice to all. . . . Not until this is done will the Law of God be obeyed.”

—*'Abdu'l-Bahá.*

Editorial Note: The Bahá'í teachings not only condemns poverty in the specific words of Bahá'u'lláh and 'Abdu'l-Bahá, but contains also economic laws that, when made effective, will completely abolish poverty.

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“When we see poverty allowed to reach a condition of starvation, it is a sure sign that somewhere we shall find tyranny. Men must bestir themselves in this matter and no longer delay in altering conditions which bring the misery of grinding poverty to a very large number of people.”

—'Abdu'l-Bahá.

AN OPTIMISTIC IMPRESSION exists that the machine, doing the work of man and infinitely expanding his power of creating goods, together with improved science of agriculture further mechanized, will result in abolishing poverty from the world.

This will result, however, only if methods of distribution improve *pari passu* with methods of production. Not only the methods but the *goals* of distribution must change.

How can we speak of over-production of wheat, corn, fruit, while thousands in this country go hungry? Of over-production of cotton or wool while thousands shiver for lack of warm clothing? Of over-building of homes when millions want for adequate shelter? Of over-production of goods when the lives of the masses are still far too meager and bare for want of these same goods?

How is it that it is found necessary to curtail production—to lessen the application of labor to human needs in factory and farm—when human needs still exist to that desperate degree which we call poverty?

Something is wrong in our economic concepts, something fatally lacking in economic organization, if with all the wealth with which modern technology offers to shower us, production is stopped short at the point where it could and would easily eliminate poverty from our social system.

The reason that production flags just at the point where it would do the most good is apparent. The boundary line is one drawn not by necessary laws of human organization but by that inherent greed which causes man to adapt his efforts solely to monetary considerations. The point at which the masses cease to be able to pay for goods is the exact point where factories shut down, wheels stop revolving, and farmers plow under their crops for fertilization rather than attempt to harvest and market them. Human effort stops, idleness halts production of necessities, yet everywhere are people in desperate want. This is an amazing situation! It is not completely remedied by social service organizations and community chests.

It can be remedied only by a complete revision of human organization, by means of which the public as a whole effects to guarantee the necessary means of livelihood to every member in it, exerting all its joint and cooperative powers toward this end and never desisting from productive labor till the essential needs of all, both high and low, are met.

THIS IS MERELY carrying the Golden Rule over from the individual to the collective life of humanity. It is merely practicing in an organized way that Charity which, I take it, was the main purport of Christ's mission here on earth. Fully established, it would be identical with that Kingdom of God which all the Prophets preached.

Yet up to date human society has conceived no practicable way of abolishing poverty.

Said Senator Smoot recently from the floor of the Senate: "The unfortunate conditions in our great cities make it necessary to have tenement houses and make it necessary for people to live as they do. I wish to God that they did not have to live as they do, but civilization as we have it today and the congestion of the people in great centers have brought it about, and I do not know how it is going to be avoided. I have thought of that condition a dozen times or more. . . . I have never been able to figure out how we are ever going to rectify the conditions under our present civilization, so called." Smoot's perplexity is no greater than that of other men

who have given thought to the same thing through the centuries.

But Bahá'u'lláh, laying down the laws for the divine civilization of the future, provides for the complete abolition of that degree of economic distress which we call poverty.

IN THE BAHÁ'Í STATE, just as it is the duty of the individual to support the government, so it is the duty of the government to support the individual. Graduated income taxes based on excess of income over actual needs on the part of the fortunate and prosperous provide an ample fund from which excess of actual needs over income is met on the part of the unable and unfortunate.

Thus will the divine civilization of the future eliminate from human life the last of the wild beasts—the wolf at the door. Those who have known desperate economic circumstances will appreciate what it will mean to live in a society so cooperative that no single individual in it has ever to face the cosmos alone and unaided.

The great Fear that haunts the lives of the majority of people—Fear of failure and of want—will give place to universal faith and confidence when the pooled energy, ability, and resources of humanity lie at the disposal of every individual. Never again then will any human soul need to face a gaunt and desperate universe naked and unarmed and unfriended.

THE NAVAL CONFERENCE

A LONDON BAHÁ'Í VIEW OF THE MEMORABLE PEACE GATHERING IN THE BRITISH CAPITAL

ANNIE B. ROMER

Secretary of the London Bahá'í Assembly

LONDON'S Bahá'í Community has had the high privilege during these last weeks of close touch with one of the greatest world peace movements in history.

The experience has been a thrilling one to the believers who see working in the efforts of the statesmen from East and West assembled here the vivifying spirit of the age ushered into being by the new revelation of God through Bahá'u'lláh, with its dominant note the unification of mankind and the establishment of the Most Great Peace.

The thrill has been the greater from the fact that it is London, Capital of an Empire founded upon predominant sea power, that has supplied the setting for a Conference the avowed purpose of which was to score an advance toward that general world disarmament which Bahá'u'lláh foretold, by first eliminating competition in naval armaments among the world's great sea powers.

It may be that by the time this sees the light, that purpose will have been accomplished and the mandate of the peoples of the nations behind the Five Power Naval Conference will have been fulfilled by their delegates signing a treaty binding the Powers to definite restrictions in the size and equipment of their navies. This seemed a not impossible prospect when these lines were penned in mid-February.

But there have been hopes that the Conference would go much fur-

ther and prescribe such a course of naval pruning as to cause the reduction of the world's armed sea forces to a point where they would represent little more than an effective naval constabulary to preserve world orderliness in the same way that a city police force is maintained to keep order in a municipality.

Such an achievement, at least, has not been too much to pray for, and no less an ideal has been in the minds and hearts of the devout petitioners that divine guidance might lead the conferees to a supreme height of accomplishment.

Certainly those who have been sensing not only the material but the ethical and spiritual import of this Conference have been hoping and praying fervently that at least there should be no failure in its first important purpose, and that, if more could not be accomplished through the present instrumentality, it would have pointed the way to greater peace achievements through the lessons it has taught the watching world.

The first three weeks of the Conference, just completed as this was written, showed the conferees moving cautiously, with evident desire not to tread upon each other's toes, as if they realized the danger of provoking a disharmony among them which would make it impossible to realize fully the world-wide mandate given them, not only to restrict the floating arm of world armaments but to reduce it to a

point where the possibility of another war breaking out through sea-power rivalry would be practically precluded.

There were signs at this stage of the Conference, however, that the period of comparatively smooth sailing might be over and that stormier seas were about to be encountered. Noble, disinterested and far-seeing as were the purposes of President Hoover and Prime Minister Ramsey Macdonald in bringing this Conference together, influences were at work in and about it such as to cause fears that if these influences were not combatted by other and higher forces the accomplishments of the Conference would rest upon the minimum level instead of trending well up toward the maximum of what it might achieve.

The prayers of all of us have been that the Conference might be lifted up to an even higher plane than that upon which it has thus far been traveling so that the highest ultimate good to world peace should result.

This is written in no spirit of pessimism as to the outcome, or even of disparagement of what the Naval Conference has done to date. The general feeling here has been that the utter failure of the parley was unthinkable. But the higher hope has persisted that the world's spiritual forces would be stirred to such an intensity—be so focussed upon this gathering that it would find their mighty impulse inescapable and would transcend even the highest hopes for its success.

While the diplomats have been consulting in the historic precincts of lovely old St. James's Palace,

the peace lovers have worked steadily on to further the Cause of Peace in the hearts and minds of the people. Public opinion was moulded into the thought of peace. Countless prayers were said to the One True God for peace; many societies sent forth leaflets advocating peace and showing the stupidity of squandering the world's wealth on implements of war; people have been discussing disarmament, and as if to form a background of realistic horror the world has been flooded with stories of the recent war. So terrible are some of these, and so harrowing, that they are the best peace propaganda possible.

High above all the stirrings of conscience and spirit ring the beautiful promises of Bahá'u'lláh and 'Abdu'l-Bahá, and a special effort has been made to disseminate these teachings on Peace at this time. The following words were printed for general distribution:

“From now on lesser and lesser will be the magic spell of war; greater and greater will be the influence of peace. The day is coming when the dove of peace shall reign over all the continents, the laws of peace shall rule all the nations, and the resources of war will be expended on that which will be conducive to the spiritualization of mankind.

The law of peace has come to stay. We are living in the radiant age of peace. The angels of peace are hovering above our heads. We are daily advancing in the path of peace. The army of peace is being recruited from among all nations and peoples. Let the peacemakers know that the unconquerable power of God is behind them.”

SPIRITUAL FREEDOM

GENEVIEVE L. COY

FOR some months my friends and I have been interested in discussing questions concerning spiritual freedom. We hear much talk about freedom in the world about us; we read much of the new freedoms of this age. Is this freedom of which we hear a spiritual freedom? Every day we meet people who are so obviously in slavery to a prejudice, to a fear, to a jealousy, to a long-cherished anger. Do they know by what bonds they are held? Do they care to be free? When we analyze our own conduct we often have to say to our hearts, "You would do that one worthwhile, constructive thing which you are shirking, if you were free from such and such a binding fear." And if one desires freedom sufficiently, there must be a way for one to attain it. Therefore we have asked ourselves the questions, "What are some of the common attitudes which interfere with growth toward freedom of the spirit? What ideas, feelings and experiences will help us to make more rapid progress toward that true freedom we desire?"

One of the attitudes of mind which most interferes with spiritual freedom is our extreme dependence on the approval of others. W. L. Comfort describes this as "the dark slavery of the opinions of others." We often see clearly what is the right path for us to follow to gain a worthy end, but then there rises that satanic whisper, "What would people say? Mrs. J. would think you were quite crazy if you did that! Your friend Mary would misunderstand you." And so we

try to convince ourselves that another course would serve the purpose just as well.

Once at Green Acre I heard Mrs. Stirling tell the story of a monk, Brother Timothy. He went to his Superior and said, "Reverend Sir, will you please explain to me what is meant by being 'dead to praise and blame'?" His Superior replied, "Later I will tell you. Now I have a task for you. You remember Brother John who died a month ago is buried in the garden. I wish you to spend an hour by his grave, saying aloud all the kindest things you can about him. Praise his kindness, his gentleness, his industry. At the end of the hour return to me." The monk, according to his training, asked no questions, but did as he was told. When he returned at the end of the hour, his Superior said, "Now spend another hour by the grave of Brother John, but this time say all the uncomplimentary things you can think of. Recall some of his little pettinesses. Make up unkind remarks, if need be." Brother Timothy, in some distress of spirit, carried out this instruction. When he came to his Superior's presence again, he was asked, "What did Brother John say or do when you praised him?" In surprise the monk replied, "Nothing, Father!" "Then what did he do when you censured him? Surely there must have been some answer to that!" "No, Father, none! How could there be? Brother John is *dead*!" "That, my son, is the explanation you sought. Brother John is dead to praise and

blame. It makes no difference to him. Strive you to attain such a state that you also, though you still walk on this earth, may be dead to praise and blame."

Such an ideal of freedom from the approval and disapproval of others does not mean that we should fail to consider the advice of others, or that we should wantonly ignore the ideals and sensibilities of our friends and acquaintances. It does mean that when we have obtained all the data on a *given problem*, prayerfully considered it and decided on a course of action, we should pursue it regardless of the praise or blame that may come to us. This is a high and difficult ideal.

ANOTHER HINDRANCE to true freedom is one that is closely related to the foregoing. It consists in trying to be what one is not. By this I do not mean, of course, an endeavor to grow up to one's highest ideal of one's true self. I mean trying to be the sort of person God never meant one to be. Each of us has an individuality which we often fail to cultivate. We see another person whom we admire and we say within ourselves, "What a fine person! That is just what I will be like, so help me God!" And we set out to build ourselves to some one else's pattern! We are like the little pine tree that sighed for golden leaves, all unmindful of the gift it had for the world in its long, evergreen needles. Sometimes this desire to be what one is not is a conscious posing, a desire to deceive others. More often it is a sincere longing for a real good—but one that is not ours. How can we find freedom in struggling to be another? In his

truly creative book, "Creative Power," Hughes Mearns writes, "That powerful rebel within us which never really succumbs to circumstance, that creator, who may fashion miracles out of the dust of the earth, that, I often fancy, is the image God created in His own likeness. God, I think, does not fail; it is we who continually miss His meaning."

We would all admit that one of the most insidious hindrances to spiritual freedom lies in our fears. At a luncheon in honor of his seventieth birthday, Dr. John Dewey spoke of the things that interfere with true happiness. Among the most serious of such hindrances he mentioned fear,—anything which interferes with an outgoing, open-armed attitude toward life and people. There are so many kinds of fears that keep one from freedom that only a few may be mentioned here. The ever-present, all-pervading fear of what others will think of us has already been mentioned. Another fear which is a black wave, threatening the joy of millions, is fear for one's material future. This is often so deeply and thoroughly instilled during childhood that the grown man can never free himself from its shadow. He is so intent on making old age secure that he suddenly finds himself aged before he has taken time to realize the beauty of life. He has failed to understand the words of the Master Christ, "Consider the lilies of the field. . . . Take no thought for the morrow,"—words which Kahlil Gibran has so finely interpreted:—"Go forth in your longing to the fields, and sit by the lilies, and you shall hear them humming in the sun.

They weave not cloth or raiment, nor do they raise wood or stone for shelter, yet they sing. He who works in the night fulfills their needs and the dew of His grace is upon their petals. And are not you also His care, who never wearies nor rests? . . . Be not heedful of the morrow, but rather gaze upon today, for sufficient for today is the miracle thereof."

Those who have a wealth of material possessions fear the loss of them. All the habits of their lives are so closely bound up with *things*, that they think life would fall to ruin should these possessions be taken from them. Was it to teach us how to meet the loss of material things that Bahá'u'lláh traveled that long, swift road from the luxury of a Persian palace to the squalor of a Persian prison?

Another fear that destroys half the creative power in the world is the one that modern psychologists have labelled the feeling of inferiority. We measure ourselves against others, and think, "What a no-account person I must seem! I can't achieve anything great! Why couldn't I have charm and wit like his? I'll just keep quiet and not do anything and maybe no one will notice how stupid I am." And of course the person with whom we are comparing ourselves may be thinking identical thoughts! Such an attitude is obvious lack of faith. God somehow made a mistake when He created our spirits; He surely should have made each bird a lark, each flower a rose! We fail to prize our own gifts, which God would help us build into beauty if we could follow His guidance.

There are others who fear death,

—"the breathless darkness and the narrow tomb." For one who believes that this earth-life destroys the existence of man, death is perhaps a justifiable fear. Such an one must take what dry comfort he can from philosophizing that the law of nature is birth, life, death, and then other creatures moving through the same cycle. But to one who knows that each soul is indestructible,—a single element which cannot be decomposed, death should be no source of fear. It is the door into our next school-room, the narrow valley that leads to a more glorious height and a wider vision.

Our human loves and affections often delay our progress on the way to spiritual freedom. Whenever we desire to *possess* those we love, we lose our freedom. Mr. Comfort has expressed this fact vividly in the following sentences, "To be free—that is to be irresistible. Do you want love? You only spoil it when you stipulate what the return shall be. . . . The great love is giving: great love is incandescence." The same idea has been expressed in some of the great poetry of the world. In Tagore's poem in "The Gardener," we find this simple expression of a great truth:

"Why did the flower fade?

*I pressed it to my heart with
anxious love; that is why the
flower faded.*

"Why did the stream dry up?

*I put a dam across it to have it
for my use, that is why the stream
dried up."*

Not only do we lose the best of our friends when we try to possess them. We make for ourselves chains of doubt and fear, and until

they are broken, we have no power to move forward.

How shall we build for freedom in the most constructive way possible? Spiritual freedom is the attainment of a life time—perhaps of eternity. It is an ideal that moves before us as we go forward. But each day may see us a little way ahead, if we consciously work for it.

How shall we become free from too much attention to the opinions of others? I believe there is only one sure way to such freedom. Let us say to ourselves, "What would the Master think about that? What would the Master do under those circumstances?" If we earnestly try to do what He would do, the only approval we need seek is His approval; the only censure we need dread is our own inner conviction that we have done something the Master could not praise. In our fellowship with Him we find freedom from "the dark slavery of the opinions of others." In "The Mysterious Forces of Civilization" 'Abdu'l-Bahá has written this illuminating sentence, "For I, a wanderer in the wilderness of God's love, have strayed into a world wherein censure and praise, appreciation and contumely are of little worth." No one who has realized the divine assurance of 'Abdu'l-Bahá's living can doubt that praise and blame were "of little worth" to Him.

How shall we win free from our slavery to fear? First, we need to realize that fear is always a destroyer and never a builder. This is true even in the physical sense. It seems to be certain that fear is a physical depressant. Extreme fear brings about bodily reactions which

may cause chronic illness. Fear never produces joy; its result is always unhappiness. Comfort writes, "Fear is a waster and diminisher of beauty—and it *can* be mastered." Fear is due in the main to lack of spiritual perspective. Let us learn to live in eternity—not in time—and our fears will disappear and leave us free men. The lives of all the Prophets of God are radiant examples of fearlessness. Again, we find that the surest way to freedom is constant companionship with one of these divine Teachers who never knew fear. Thus we learn the truth of the words, "Perfect love casteth out fear."

The lives of the members of 'Abdu'l-Bahá's family in Haifa give us an example of how affection for individuals can become a part of a larger, freer life of the spirit. There we find no lack of warm, human love, but it never stands in the way of a deep appreciation and understanding of all that is beautiful and lovable in the world. We learn there that freedom in personal love comes in and through the love of the Divine. Two people who love one another can grow together in freedom when there is a mystic Third to Whom their united devotion is given. We may count it an axiom of the spiritual life that no one who is truly free can ever desire to interfere with the liberty of another.

What other attitudes of mind and spirit are there which will help us not to lose the freedom we have and help us gain more freedom? I believe that one's *daily work* may contribute to spiritual freedom, if one knows the secret of making it do so. If our work is significant, if we feel

that it has a true value to society, it should give us buoyant power. In one of the most valuable books given us by modern psychology, "The Normal Mind," by W. H. Burnham, we read, "The essentials *without* which a person cannot be quite sound mentally, and *with* which, apart from accident, infection or heredity, one can have no serious mental disorder—the absolutely essential conditions are these: a plan, a task, freedom. . . . The greatest thing for an individual, the ordinary man, or man of talent, or even the genius, is some great task worth while as a life work."

IF ONE SEES ONE'S WORK as having real value in the social order, it should take one out of one's narrow self, and thus become a liberating experience. This does not mean that one's work need to be spectacular or widely known. A mother who sympathetically and understandingly cares for her children, a workman who does honest work, a salesman who sincerely strives to serve his customer's needs, a teacher who tries to develop the best in her children—all these are giving the world something of which it is in need. Work should be a glorifying and liberating thing to them.

"All effort and exertion put forth by man from the fullness of his heart is worship," said 'Abdu'l-Bahá, "if it is prompted by the highest motives and the will to do service to humanity."

One of the great social tasks of the future is to help every person find work that shall be for him the right work—work that is truly constructive in the material and spiritual civilization of our highest ideals.

A true sense of humor may often lead us a long way toward freedom. We need to learn most of all to laugh at ourselves. The over-serious person usually lacks a proper perspective on himself and on life. We should never forget 'Abdu'l-Bahá's ringing sentence, "My home is the home of joy and delight; my home is the home of laughter and exultation." We have no right to sadden others by our own depression. We do have a positive duty to add to the joy and happiness of those about us.

Another road to freedom lies in holding clearly in our minds and hearts a great ideal for the world. Let us think carefully about the next step in the life of society, and then try to help make that thing a reality. Dr. Dewey says, "To be free is to know what you are doing." As Bahá'ís we do know what we desire for the world. If we keep these goals always before us, and work toward them, we cannot fail to grow into freedom.

"You shall know the truth and the truth shall make you free." We know the deepest truths of life through the lives of the great Prophets, the Manifestations of God. The surest path to spiritual freedom, in its many phases, lies in following the example of a great Master. To know Him and love Him more and more each day is a guarantee of growth into freedom. We need to realize His love for us, also,—and we shall gradually win to a companionship with Him so joyful, so comforting, so inspiring that we shall truly desire to be free as He is free. Should all other paths to freedom seem closed, fellowship with the Master, the Spirit of God, will liberate us from the "only prison, the prison of self."



His Majesty King Faisal of 'Irâq. (See opposite page.)

AN AUDIENCE WITH KING FAISAL

MARTHA L. ROOT

'Irâq, better known to the western world as the ancient land of Mesopotamia, the site of the great Babylonian Empire, is making great progress toward modernization under its enlightened Ruler, King Faisal. Due to having recently become the chief route of commerce and travel from the Mediterranean to Persia,—with this automobile traffic and motor travel there has also infiltrated into the land much urge toward modern ways. Education is making great strides. Over two hundred students from 'Irâq attend the American University at Beirut, thirty-five of whom are maintained at Government expense. This new nation is one of the most progressively inclined of all Islamic countries.

JANUARY second, 1930, I had the great honor to be received by His most gracious Majesty King Faisal of 'Irâq. The meeting took place at 9:45 o'clock in the morning, in his beautiful Secretariate in Baghdad. I had come through the main thoroughfares of this colorful, interesting city where the tenth and the twentieth centuries, medievalism and the last word in modernity supplement each other. No city could be more thrilling to tourists than Baghdad. Its very name will interest you; it used to be called Dar es-Salaam which translated into English means "City of Peace." This name is prophetic, for in the centuries ahead Baghdad is going to play a great role in universal peace—but that is not this story.

As the swift motor car turned into the Royal tropical gardens, aeroplanes circled high in the heavens overhead, while the great palm gardens themselves were carpeted with thousands of low-growing chrysanthemums in every tone of yellow and bronze, and mingled with these were many roses. The large long-extending one story building, a European designed structure, was enhanced with great columns of beautiful Mosul marble—(Mosul as you may know was the Ninevah of

Biblical days). The whole Secretariate with its gardens was situated on the Tigris River, and it is not very far from the historic Ridván Garden where Bahá'u'lláh declared His Mission in 1863.

Although the writer was fifteen minutes ahead of the hour for this interview, His Majesty King Faisal who is very prompt, a man who works with tremendous energy and devotion to his people, had already arrived. He said he would receive the visitor immediately, so the early comer had the favor of a longer audience. The writer was shown into a richly furnished drawing-room perfect in appointments. It was London's best, with marvelous furniture and eastern rugs whose designs and colors made one wonder if Babylon left these as a rare remembrance of the glory of ancient Mesopotamia, the land we now call 'Irâq.

His Majesty the King, dressed in the conventional morning suit and with uncovered head, did not sit upon a throne; he came forward and extended his hand in greeting with a friendliness which showed he is the highest representative of Arab refinement which has come down to us through all the centuries from his glorious ancestor the Prophet of Arabia. For this cul-

tured King is a direct descendant of Muhammad; he is the son of the Sherif of Mecca, ex-King Hussein of the Hedjaz. His Majesty King Faisal is very handsome, a man not yet in the fifties. He has a most deep and striking expression for his soul has lived and learned and trusted God. He is very bright, very cultured and very charming. It was not a solemn, ultraformal interview, he was very dignified but smiling, gracious, and like a true statesman he concentrated to give his best thought. He was democratic and he stands ready to serve mankind.

The writer knew that he met 'Abdu'l-Bahá in Haifa, Palestine, and so, after giving to His Majesty the warm greetings of Shoghi Effendi, Guardian of the Bahá'í Cause, and the salutations of all the family of 'Abdu'l-Bahá, her first question was: "What was your impression of 'Abdu'l-Bahá, Center of the Covenant of the Bahá'í Movement?" Thoughtfully His Majesty replied: "'Abbas Effendi, for that was the name I always used in speaking with 'Abdu'l-Bahá, impressed me as a very great, intelligent, wise man. I had great respect for him because he was working for the welfare of all humanity. I met him just ten years ago, in 1920, in Haifa, Palestine."

As His Majesty is a very busy man with ten people to see in the next hour, most of whom are diplomats,—the journalist tried to be concise in her questions, and in replying King Faisal was considerate, frank and gracious in his attitude.

His Majesty said that he cer-

tainly believes in the harmony and co-operation of peoples of all religions. He explained that in 'Irâq this cooperation may be realized even before it is in other countries, because evolution here is very rapid. He says this religious world unity may arise here much sooner than we think!

We spoke of 'Irâq and the League of Nations. His Majesty King Faisal says that the British Government has made a definite promise that 'Irâq shall enter the League in 1932, and he believes this promise will be fulfilled absolutely.

The writer asked him if he believes in an Arab United States, and he replied that it is the ideal of every true Arab.

"What is 'Irâq's aim for universal peace?" His Majesty's answer was: "'Irâq cannot play a great role in universal peace at present. The important thing she can do is to keep unity in her own domains, maintain good relations with all her neighbors, and work hard to develop the country to the highest culture and spirituality possible."

The writer in saying good-bye to his noble Majesty, told him that many thousands of Bahá'ís from different parts of the world will come to Baghdad to see the historic sites of Bahá'u'lláh's life there. Whatever the glory of Baghdad has been in the past, it has a greater future awaiting it, for it was in Baghdad that Bahá'u'lláh declared Himself to be the Prophet of God in this universal epoch. His Majesty King Faisal replied so justly, so kindly that the Bahá'ís will remember him always as a monarch who is one of the greatest humanitarians in the



Haiderkhana Mosque and View of Baghdad

Middle East. Long live His Majesty King Faisal! Long live the 'Irâq dynasty!

Driving away in the motor car back to the hotel, the departing journalist this morning, wished that she had a book to read the biography of this just and earnest King. There is no book, she only knows that he is a devout but a liberal Muhammadan, and that he was born in Mecca. He is an ardent nationalist and he is aiming at general Arab unity; at the same time he believes all Arab States should put their own houses in order, then unity with 'Irâq, Hedjaz, Palestine and Syria will not be difficult.

King Faisal is an advocate of reform, but a reform which will be the result of education and evolution. He is furthering the cause of education in 'Irâq very much, and he works indefatigably to promote the education of women in his country. Besides his continual occupa-

tion in higher politics in his country, His Majesty devotes some time to practical farming. He has set up a model farm outside of Baghdad where he is carrying out experiments in cotton growing, for cotton is a product which will bring great wealth to 'Irâq just as it did to the Nile Land.

There is something in the character of this King, and in the characters of his relatives which I feel proves them to be great idealists as was Muhammad their ancestor. For the realization of their ideals they were willing to lose their wealth, even their thrones. During the world war in 1916, His Majesty King Faisal's father, Hussein King of Hedjaz and his four sons, one of whom was King Faisal, arose together to declare the independence of the Arab nations from Turkish suzerainty. Ever since that date they have devoted the whole of their time to the cause of the Arab na-

tion, sacrificing everything to this end. His Majesty King Faisal lost his throne in Damascus in 1919; in 1925, his father, His Majesty King Hussein, lost his throne in the Hedjaz because he would not accede to demands which he thought were not in the interests of the Arabs, and less than one year later, His Majesty King Ali who had succeeded his father (King Hussein) to the Kingdom of the Hedjaz, also lost

his throne. Willing to lose everything in order to hold to an ideal for their religion and for their race, certainly shows that they are strong men.

This is only the briefest outline of the delightful audience with His Majesty King Faisal and a sketch of his busy and historic life. In a later article I hope to write about his wonderful country, Iráq.

THE GREAT CHANGE

LESLIE R. HAWTHORN

The author, a new contributor to the pages of The Bahá'í Magazine, is of English birth, now an American citizen and a graduate of one of our well known American Universities. During his college life he was greatly interested in the Cosmopolitan Club movement. He is now engaged in experimental work in horticulture.

THEY had been room-mates in college; had shared to the fullest extent their lives with each other. After graduation, industry had claimed Bill, the engineer, while Harry had become absorbed in his agricultural research. Years had flown by; both had married, but the passage of time had not weakened a friendship firm enough to withstand the intermittent correspondence.

Then one happy day Harry received a telegram. Bill, on a business trip, was planning to stay the night. He had come and now they were alone, reclining in comfortable chairs across from each other before a brightly burning fire.

To Bill this visit was proving more than a renewal of the old college days. He was conscious of something beyond that. Was it a

change in Harry? If so, a delightful one! He found himself saying, "I don't know how I shall ever tear myself away from here tomorrow. . . . Somehow I feel you've changed, Harry. I can't explain it."

Harry smiled. "Not for the worse, I hope."

"My dear fellow, of course not!" Bill hastened to assure his friend. In the words that followed Harry caught the phrases: "At supper you showed a tolerant attitude towards those Muhammadans . . . you used to be so rabid on religion . . . Ann and I feel that way now . . . Christianity is decadent . . . we are not satisfied . . ." Bill went on and on. The genuine happiness of the home in which he found himself was prompting him to discover a reason for it.

When he ceased his host replied, admitting a change. Yes, a religious one primarily, but one which affected his whole life. He elucidated a little, and Bill was amazed. Was this Harry speaking?

"Do you mean to tell me that Buddha, Zoroaster, Krishna, Confucius and Muhammad were Messengers from God! Why in college you hardly believed in Christ. I'm afraid I can't go that far with you."

Harry smiled as his friend was expostulating, and leaning forward replied, "A few minutes ago you implied a belief in God. Do you think that God has sent only one person to this earth with His message of love?" The conversation continued; Harry met his friend's expostulations and questions with explanations, the reasonableness of which Bill could not deny even to himself.

SOMETIME LATER it dawned on Bill that Harry himself was not the originator of these strange ideas, and he asked, "What is the real cause of your change in attitude? There is something in your ideas which grips me."

"Bill, it is a long story. Rose has helped me broaden my whole outlook on life. Perhaps I can answer your question by briefly outlining the essentials of what to me is a very logical approach to my entire belief." After a moment's meditation, Harry proceeded.

"Have you ever thought, Bill, how infinitesimal we are; for that matter how very small this earth of ours is? Sir James Jeans, the astronomer, tells us that if we imagine at the very center of the head of this pin, which is 1/16 of an inch

across, a microscopic speck as representing the sun, then the earth would be an ultramicroscopic speck with its orbit of 600,000,000 miles represented by the periphery of the pin's head. The nearest fixed star, would be 220 yards away, or 4-1/2 light years. Aside from our own galaxy there have been observed several million more great nebulae, the nearest of which is farther away almost than our minds can comprehend. If this is true, man is almost unimaginable. Yet consider this universe, these stars, planets, comets, and other bodies floating around in a space so vast that the mind of man cannot really comprehend it. Human intellect almost fails when we try to think of these things, and yet scientists who have studied the motions of these various bodies floating thru space, can predict, as you know, with exact precision the times that certain phenomena will be apparent in the sky. What does this mean? To me it indicates that there must be some tremendous force, which can keep in order such an array of heavenly bodies.

"Then to turn for a minute to an extreme of this, I am constantly becoming aware through my studies of plant life that there is also very exact order in phenomena which can only be viewed through the microscope. Within plant cells there is a nucleus made up partly of tiny bodies which seem to play an important part in the inheritance of the plant's characteristics. These minute particles control perhaps the future of great trees. Again, take the atom, the chemist of today tells us it is composed of electrons and protons constantly in motion

like the stars we were just talking about. What are we going to do about these things? To me they necessitate a belief in some Divine power, God, if you will.

"Now to consider another field of thought—God and His relation to us poor mortals. What are we doing here in this world which is but a speck in the universe? With all the evidences of such order, it hardly seems likely that we are here for a joke. It would seem rather inconsistent that we should fritter away our lives in idle pleasure. I believe that God put us here for a purpose, and I will go further and say that that purpose is a spiritual one. It seems reasonable to me to believe on that basis that God has sent to man His Messengers from time to time in order to help him see his purpose in life, and to give him instructions as how best to attain it. These Messengers have come more or less periodically to different people in different places under various conditions. That is my belief. Of course as you probably surmise I refer to the great leaders of these religions, whom we previously mentioned, and there are undoubtedly many more of whom our history has no record."

"But," broke in the guest, "Look how the believers of these other religions behave. Take the Muhammadans, at every opportunity they attack Jew and Christian alike with the sword. How can you reconcile such actions with what you have been saying? To me it seems more as though they have been taught to hate and kill those who do not believe in their God, rather than love their fellow man."

"You must remember," replied

his friend, "that the older a religion is the more perverted it becomes. This is true even of Christianity. You yourself awhile ago were expressing dissatisfaction with the Church as you find it today. After a Messenger from God has left this earth His believers and those who come afterwards tend to make their own interpretations, and with the passage of the years, dogmas, creeds, and peculiar ceremonies creep into their beliefs. You mention the Muhammadans. Do you realize that the people to whom Muhammad brought His Message consisted of wild, barbaric, warlike tribes? His message was fundamentally the same as Christ's. All the great Teachers brought us the same essential truths. In the Qur'án Muhammad says, 'Why have you not believed in Jesus Christ? . . . Why have you not believed in Moses? . . . The first duty incumbent upon you, O Arabians! is to accept and believe in these. You must accept Jesus Christ as the Word of God. You must believe in Jesus Christ as the product of the Holy Spirit.'

"In other words there was no conflict between the true Prophets themselves. This to me seems such a wonderful idea. It seems reasonable too! Scientists tell us this world has been in existence thousands and thousands of years, longer than we know anything about, and promises to continue in existence for many thousands or millions of years more. With that in mind it seems so small to think if there is a God, that He should have favored just one small group at one time only. Even if you grant that Christianity in its purest form may one day

reach all peoples, it leaves out of the picture all the people before Christ's time. If we keep in mind the Universe as a whole, as well as the infinite nature of God, the whole planet of ours with its inhabitants looks infinitesimal enough, without trying to fit any smaller group into the picture.

"To me, Bill, it seems that God has always been sending His Messengers periodically to us, and all of them by the way have told of One who would come after them. Jesus said, 'I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.' Such a statement implies that someone would come after Him, who would expound His Teachings still further.

"Everyone of these great Teachers left behind a growing civilization. I think we must admit that. There have been many famous philosophers whose writings are still read today, but only in the Names of the Manifestations of God, the initial Leaders of the great religions, have people banded together and raised themselves to higher levels. Today, centuries and centuries after some of these religious movements started, they are still in existence and still making converts. In spite of the perversions which have crept into these faiths, the fact remains, and I feel one has to recognize it in order to come to a logical belief."

"What you say, Harry," said the engineer looking across in wonderment at his friend, "is very interesting, the more so because it comes from you, who as I recall wouldn't have anything to do with religion

at all. As you were speaking, I caught from time to time glimpses of the wonderful order you were depicting, but now as I actually call to mind facts as they really are, plain matter of facts, the picture fades. I can never imagine for example the masses of the people, who blindly follow these great religions in their present form, ever uniting under the leadership of any one of them, and yet to carry your arguments to a logical conclusion, this should one day happen." Laughingly he added, "It appears to me that God had better send another Messenger who would appeal to all; be about time, too, according to what you've been telling me."

"Bill, there is more truth in that, than you realize. I believe just that, and further I believe *He has come*. During the last century a Great Teacher appeared in Persia. It is a long story, the details of His coming, His teachings, and the events which have happened since. But in brief, the keynote of His message was *Unity*. He taught the Oneness of Humanity, and the Oneness of Religion. His teachings cover every phase of human life, nothing is omitted. To believers of different faiths who came to Him, He explained their problems in terms of their own religion. In this way and many others He displayed infinite knowledge, yet His formal education had been negligible. He declared true science and true religion to be in accord.

"His whole message to me seems in harmony with the spirit of this age. Today we have peace movements, a League of Nations, a World Court, and many other things all tending to remove differences.

Material progress, as shown in the telegraph, telephone, radio, television, the intercommunication by railroad, steamship, aeroplane, and airship, is tending to make the world smaller, and to make it one. Bahá'u'lláh, the Teacher to Whom I refer, spoke explicitly of all these things when the world at large hardly dreamed of them. And His whole message is atune to the new conditions and problems of this Day, so different in outward form from the Day of Jesus, or the Day of any great Prophet. You undoubtedly think me over enthusiastic, Bill, but the more I think about these things, the more reasonable I feel these events are. Strange to say every time I have had any doubts about some matter in this world of ours, Bahá'u'lláh's teachings instead of aggravating them have always without exception given me an explanation more satisfying than I could find anywhere else. I find it easier to fit everything into the scheme of things. The dissension in the Christian Church, the denominations, and sects and so on, altho not pleasant to realize, indicate a spiritual decadence. In this New Message I see a spiritual awakening. Do not misunderstand me, today I have a greater appreciation of Christ Himself than I had when I thought of Him as the one and only Savior of mankind. I see Jesus in relation to all the rest, and I am thrilled with the thought that God in His infinite bounty has and will continue to send His Messengers to us.

"YOU ARE INTERESTED in Peace. Let me read a few words from a talk given by 'Abdu'l-Bahá in New York in 1912. 'Abdu'l-Bahá was the Son of Bahá'u'lláh.

" 'Today the world of humanity is in need of international unity and conciliation. To establish these great fundamental principles a propelling power is needed. It is self-evident that unity of the human world and the "Most Great Peace" cannot be accomplished through material means. They cannot be established through political power, for the political interests of nations are various and the policies of peoples are divergent and conflicting. They cannot be founded through racial or patriotic power, for these are human powers, selfish and weak. The very nature of racial differences and patriotic prejudices prevents the realization of this unity and agreement. Therefore it is evidenced that the promotion of the oneness of the kingdom of humanity which is the essence of the teachings of all the Manifestations of God is impossible except through divine power and breaths of the Holy Spirit.' "

After a brief silence Bill said, "This is all very new to me, but coming from you and in such a way and with the arguments you have presented, I feel perhaps there is something to it. Have you any book about it, that I could take with me tomorrow? You know, I'll want to tell Ann something about this, and I want to get it straight. Maybe I'll be able to drop in on my way back next week. I hope so."

THIS GREAT CENTURY

IN this great century the most important accomplishment is the unity of mankind. Although in former centuries and times this subject received some measure of mention and consideration, it has now become the paramount issue and question in the religious and political conditions of the world. History shows that throughout the past there has been continual warfare and strife among the various nations, peoples and sects, but now, praise be to God! in this century of illumination, hearts are inclined toward agreement and fellowship, and minds are thoughtful upon the question of the unification of mankind. There is an emanation of the universal consciousness today which clearly indicates the dawn of a great unity.

If the world should remain as it is today, great danger will face it; but if reconciliation and unity are witnessed, if security and confidence be established, if with heart and soul we strive in order that the teachings of Bahá'u'lláh may find effective penetration in the realities of humankind, inducing fellowship and accord, binding together the hearts of the various religions and uniting divergent peoples, the world of mankind shall attain peace and composure, the will of God will become the will of man and the earth a veritable habitation of angels. Souls shall be educated, vice be dispelled, the virtues of the world of humanity prevail, materialism pass away, religion be strengthened and prove to be the bond which shall cement together the hearts of men.

—'Abdu'l-Bahá.

A JEWISH MARTYR

DR. WALTER B. GUY

The history of the Bahá'í Movement, like the history of early Christianity, is replete with stories of the lives of saints and martyrs, those who, giving all to God, find it no tragedy to die for Him. Youth aflame with the spirit of sacrifice is here portrayed by the author who made record of this and other stories on his recent visit to Haifa, Palestine.

IN far off Persia, in the city of Hamadan, dwells a widow with her sons and family. Her hair is now gray, her heart is serene and joyous, her soul is content, her name is honored, and she is greatly respected and esteemed. For is she not the mother of the one Jewish martyr—the one martyr from his race and faith! He gave his life and joined the vast throng of those, formerly of the Muhammadan faith, who had given their homes, their children, their parents, and their own lives, in joyous sacrifice, in order that the Cause of Bahá'u'lláh—the Cause of God Most Glorious—might grow in the hearts of men and be enthroned amongst all mankind.

It is but fifteen years ago when the illumined youth, named Mirza Jacob Mouttahideh, became so filled with divine love, so aflame with passionate longing, so intoxicated with the wine of celestial ecstasy, that no sacrifice of earth was sufficient for him to make in the path of his loving Lord, and that only by giving of earthly life, earthly love and ambitions could his heart love, alone, be assuaged.

Repeatedly he wrote to the Master of 'Akká, Whom we know as 'Abdu'l-Bahá, "may my life be a sacrifice for my people, none of my race and faith have died for this Great Cause." At last one day a letter from the Master came to

him,—“My loving son. Your request is granted. Much good will come from your sacrifice. . . .”

Radiant with happiness he hastened home, his face beaming with heavenly joy. He was met by his fond mother. “How happy you are,” she exclaimed; and see, there is more happiness awaiting you. I have a lovely bride for you and you should be married soon.” “Nay, mother mine,” Jacob replied, “this cannot be, for I am promised by 'Abdu'l-Bahá another bride, and her name is death. I have indeed offered my soul and life to Bahá'u'lláh and my offer is accepted. See here is the Tablet! How happy I am. Promise me, mother dear, you will not grieve or mourn, but rather rejoice and make a feast, give away my possessions in my name, when I die. For I shall have attained my heart's desire and ascended to the Supreme Concourse and eternal life, and I shall be ever with my Lord.”

His mother sobbed, tears of grief and despair ran streaming down her cheeks, but soon peace, eternal peace that passeth understanding, came into her heart, perchance it was even a wave of unspeakable bliss from the Seat of Mercy from the Throne of Ineffable Love, for she promised to obey this request of her best loved son.

Two years soon passed away. Filled with divine fervor and

ecstatic joy this young man had left his home town and had moved his business to Kirmánsháh, a city nearby, where he labored fearlessly for the beloved Cause of Bahá'u'lláh, both by day and by night, "in season and out of season," so that soon he became noted among Bahá'í teachers and believers for his intense activity and sincere faith.

One day the Governor of the city told him that a plot was on foot to murder him and requested that he leave the town, which he did. But he soon returned to continue his work and service.

On the second day after his return, while walking with his brother in one of the narrow streets of Kirmánsháh, he was seen by his assassins who were drinking in a coffee house nearby. Walking behind the two brothers at a dark place, the murderer crept up behind Jacob and with a revolver shot him through the back of the head. He died immediately, while his brother ran shrieking toward his home, "My brother is killed! My brother is dead!"

Soon the police arrived on the spot, the body was taken to the station, and his friends notified to take the body away. A Bahá'í teacher by the name of Mirza Yousseff Khan went to the police station and identified the body. It is related how with tears streaming down his cheeks, he kissed the gaping wound in the martyred boy's forehead, then had the body carried to the bereaved home, and the body was buried in the garden of this house.

The sad news soon reached Hamadan and the loving mother. One is powerless to relate, or even

know, whether supreme grief or supreme joy swept through her heart. No words can express, and no heart can understand; but this we do know, that soon a great feast was prepared and given by her in memory of her martyred son. All were invited, and to each one presents were given until there were no more—mementos of her son, his earthly possessions. No tear was seen coursing down her cheeks, but with the calm look of perfect faith, a heavenly smile of blessed joy, she greeted each one as they came: had not her boy, her beloved son, attained his heart's desire—the ineffable station of martyrdom!

Needless to say this feast, the feast of death, nay, the feast of *life*, held in this provincial town, made endless comment and tremendous publicity. The promise of 'Abdu'l-Bahá was recalled; namely, that much good would result from his sacrifice. Yes, this promise was fully redeemed and made manifest, for today Hamadan and Kirmánsháh are aglow, full of life—the life of radiant believers in the Cause of Bahá'u'lláh that this boy had died for!

The gray-haired mother still dwells in Hamadan, sweet, noble and serene, but her heart is in the celestial world with the one she loved best and gave up so joyously, who, united with his beloved Lord, showers down his love to those who looking to the "author of their salvation," seek to give, to sacrifice and to serve, in order that in some joyous day the Love of the Most High may radiate from the heart of all mankind when "all men shall be as brothers, leaves of one tree and drops of one sea."

THE BASIS OF BAHÁ'Í BELIEF

Chapter 2—Part 2. "Tales of the Past"

KEITH RANSOM—KEHLER

"In this day he who seeks the Light of the Sun of Truth must free his mind from the tales of the past, must adorn his head with the crown of severance and his temple with the robe of virtue. Then shall he arrive at the ocean of Oneness and enter the presence of Singleness. The heart must become free from the fire of superstitions that it may receive the Light of Assurance and that it may perceive the Glory of God."
Bahá'u'lláh

WHEN the statement is made that Bahá'u'lláh has come as the great Universal Prophet to educate man in the final steps of unity and peace, the first reaction on the part of Christians is: if there is no variance between the teachings of Bahá'u'lláh and those of Jesus, what do we need with Bahá'u'lláh?

When Jesus was asked by the Jews to state His teaching,* He quoted the law of Moses, "Thou shalt love the Lord thy God with all thy heart** and thy neighbor as thyself."*** Their answer in effect was: "If you haven't anything to teach us that Moses hasn't already taught us, what do we need with you?" "We have Moses and the prophets," corresponded exactly in the dispensation of Jesus, to, "We have Jesus," in the era of Bahá'u'lláh. And to press the analogy quoted in a previous article from 'Abdu'l-Bahá, it is as if a tree planted last spring attempted to dispense with the light and heat of this year's sun, because the sun that caused it to germinate was the only true sun and all other suns were false suns.

To ask what we need with Bahá'u'lláh and why Jesus isn't sufficient is, when analyzed, like asking why God made this kind of world instead of some other kind of world.

I'm sure I haven't the vaguest idea why God made this kind of world instead of another kind. Undoubtedly He could have made any kind He wanted to; a world subject to fiat and unprecedented interjection; a world in which one might plant a seed and produce a thirty foot tree instantaneously. But the fact remains that *this* isn't that kind of world; the only world we know is a world that progresses by growth and process, a world of periodicity, of cyclical movement.

God planted the seed of the tree of life, humanity, and the first shining Sun of Manifestation arose upon it; the little tree grew to as great a stature as possible before the winter of dogma and formalism checked its growth. If the Sun of the succeeding Manifestation had not in God's Bounty, returned to shine upon that little tree again, it would still remain ice-bound; for as nothing can restore life to the world but the physical sun, so nothing can restore life to the soul but the re-appearance among men of the Spiritual Sun, the Manifestation of God.

THE ANSWER to the second question, is Bahá'u'lláh greater than Jesus? is involved in the answer to the first. To the Bahá'í the question is like asking if this year's sun is greater than last year's sun, or if

*Mark 12:28-34

**Deut. 6:4

***Levit. 19:18

mathematics is greater than physics, or if harmony is greater than order. To us it is a discussion of identities.

The most difficult thing for the average mind to grasp is the idea of unity. Our magnificent teaching of the Divine Unity means that this great outpouring of the Spirit of God upon all flesh is exactly the same outpouring, just as the outpouring of the sun is always the same outpouring though last year was 1929, this is 1930 and next year will be 1931. So once that rapturous outpouring was Melchizedek, another time Zarathustra, again Jesus or Gautama the Buddha, or Abraham or Muhammad; giving not in accordance with Their capacity, but in accordance with the needs, the requirements and the social status of those whom they came to educate and to uplift.

To us Bahá'u'lláh is the identity of all the Prophets who have preceded Him, differing in function not in Reality; save that this is the first time that God has manifested Himself to all humanity. The Tree of Life is at last ready to bear the fruit of unity. "He openeth His Hand and satisfieth the desire of every living thing; He closeth it they are troubled."

CHRISTIANITY has broken up into about three hundred and fifty-two accredited sects in spite of all efforts at unification. Is it conceivable that this process can be reversed and the branches of the Christian church be brought back into a unity? Now if this is not possible or probable, how can Christianity be expected to unify the world?

We cannot rationally expect that Jesus would unite the world because His was another function; His message was given at a time when world unity was impossible; in His dispensation were fulfilled those ideals and principles with which His mission was charged; but He denies His station as that of the Prince of Peace when He says: "I came not to bring peace but a sword." Not only by the trend in Christendom, but by the very words of his Lord the Christian is constrained to admit that another than Jesus is necessary to establish universal brotherhood.

THERE IS NO DOGMA in Christian theology that is original or unique, including our teachings concerning the birth and the resurrection of Jesus.

With regard to the literal fulfillment of prophecy in the Return of the Manifestation, we are drawn back once again to the days of Jesus. The Messiah was to sit upon the throne of David, rule with a rod of iron, cause the lion and the lamb to lie down together, restore the glories of Israel. At once the Jews said, "This man cannot be the Promised One; he has no temporal power or splendor; he fulfills none of our prophecies." But if the prophecies are taken figuratively or symbolically Jesus fulfilled them all. For fifteen hundred years the kings and potentates of the earth have bowed before Him, and through Him the religion of Israel has become known to all the world.

So with His prophecies of this Day. In the first place He never said, "I, Jesus, a human personality, am coming back to this world."

He said the Son of Man would appear. Professor Nathaniel Schmidt,* shows that the phrase "Son of Man" in Aramaic, the language spoken by Jesus, means "I" or "he," or a man. Therefore we are to expect a man, *not* a supernatural being.

That the physical form of Jesus should one day drop out of the clouds involves several important questions. Where has He been in the mean time? Is heaven a locality? Is it a fixed habitation or revolving? If fixed, half the time it would be above us and the other half, below. Heaven is the highest concept that the human mind can formulate; but where are love, justice and truth? Is there a path leading to peace and beauty? If these concepts are above time and space, which we all admit them to be, how can heaven, the noblest concept of all, be demoted to the limitations of the three-dimensional? Also if we still insist on a literal interpretation of the Bible, how can we reconcile the expectation of the physical Jesus with Paul's words, "Know this, my brethren, that flesh and blood cannot inherit the kingdom of heaven, neither can corruption put on incorruption?" If that be true He could not keep His Physical Body in the Realms of Glory.

Clouds as we know are wisps of vapor; they couldn't even support a bird much less a man; in the Book of Assurance Bahá'u'lláh explains that the clouds conceal the sun, they are those accidental portions of the life of the Manifestation that hide His Reality.

How much less then could a human figure be *literally* seen by

all flesh together, dropping—from where?—through the clouds.

If we Christians insist that these prophecies be taken literally we have no justification in blaming the Jews for rejecting Jesus on the basis that He did not fulfil the prophecies literally. Every eye beheld Him—in that Day; every quickened spiritual eye, about a score of them, to be exact. Then as now He comes like a thief in the night, the whole point to that figure being that we do not find the evidence of the thief's visit until he has gone.

All flesh has seen Bahá'u'lláh together. "There is no speech nor language where His Voice is not heard; His line has gone out through the earth and His words to the end of the world." On every continent and among the islands of the sea, from coast and crag, from Manchuria to Cape Town, from Bombay to Barbados His Name is known and His teachings are revered; and though His followers may now be comparatively few in number, we recall the vivid parables of Jesus about the fecundating power of the kingdom: the mustard seed that becomes a great tree; the small pinch of yeast that raises a whole measure of flour, the treasure hidden in a field for which a man willingly exchanges all that he has.

There are only a few million Bahá'ís scattered upon this teeming earth, but so contagious is their belief in brotherhood and good-will, so joyous their message of peace and justice, so satisfying their faith and the power of their Covenant that day by day the Cause of Bahá'u'lláh is moving irresistibly forward to "unity and knowledge—the essential purpose of man's creation."

*"The Man of Nazareth."

THE LIVING CUP

*“The goblet of the Covenant is overflowing . . .
and the breeze of life is passing by.”*

—’*Abdu’l-Bahá.*

IO, once again God took unchaliced beauty
And winnowed it with winds of mighty gale,
Then poured upon it crimson drops of sorrow
And placed it in His own most precious Grail.
“My Covenant! In rarest visitation—
“Supernal Beauty manifest again!”
He raised the Goblet filled to overflowing
And bade an angel bear it down to men . . .

* * *

Awake, O world! The Living Cup is pouring!
New bounties flow from out the ample Sun
As though the Comings of a hundred Spring-
times
Had pressed their verdant splendors into one.
And beauty streams on every wind that blows;
The desert places blossom as the rose!

—*Janet Bolton.*

SPIRITUAL SPRINGTIME

DR. ORROL L. HARPER

"The Sun of Truth bestows eternal life just as the solar sun is the cause of terrestrial life."—'Abdu'l-Bahá.

THE Christ Spirit always has been and always will be—time without end. It is that penetrative effulgence of Perfection that always surrounds man. It emanates from the Creative Sun in rays of love and kindness, truth and growth, justice and mercy, hope and faith, beauty and peace, harmony and balance, health and joy, knowledge and wisdom.

Like our phenomenal sun, the Divine Sun shines constantly—whether the windows and doors of human consciousness are open or closed.

If the soul of man has found its way out of the shadow and darkness of gross materiality, it is warmed and energized by these life-giving rays; but if the animal-man predominates, and the spiritual-man still lies dormant in slumber—the blessings of that Creative Essence cannot be appreciated by such an unawakened soul.

The blind man can see no light; and the deaf man can hear no harmonious melody. The material man undergoes no change from this continuous flow of spiritual warmth except to become more crisp and dry—like the grass on a deserted prairie. Something is needed to set fire to these useless blades. If fresh verdant grass is to take the place of the dead, colorless wisps, a prairie-fire is needed to burn out and clean up the old—in order to make room for the new.

A Perfect Mirror is necessary that can receive and reflect with concentrated intensity the spiritual heat of God—so that a spark may be ignited in the consciousness of men that will set ablaze the prairie of dead human thoughtlessness and clear the ground for a new growth of spiritual understanding. The fire of the love of God can burn away the dead grass of ignorance and make room for the new growth of knowledge.

"ALL THE PROPHETS were channels for the Bounty of God, for They were the first teachers of mankind." A perfected Human Mirror lives upon the earth and conveys to all mankind the Eternal Radiance. This burning reflection of Creative Power kindles a spark of spiritual life in the minds of men. The dead grass of materiality makes good fuel for the Flame of Life. Into the human consciousness is inculcated a new and developed vision of living. All creation receives an impetus.

Another Spring-Cycle of progress dawns upon the souls of men. Another Divine Teacher comes to lead us on to the next degree of study in our school of experience. Through His God-given knowledge, through His complete understanding and grasp of all things, of course far beyond the minds of His day, this Being reveals with Supreme Potency the

coming influx of human ideals. He becomes the Savior of the world awakening mankind to a consciousness of its eternal self.

A STUDY of world history will reveal an Ideal Teacher as the center of each succeeding civilization. The Messengers of God have always come and always will come to lead man on to better things.

In the age of Moses the children of Israel were so undeveloped that they could not comprehend the law of love. They had to be taught by fear. "An eye for an eye and a tooth for a tooth" was the rule required to herd the wayward tribes of Israel into line and keep them moving forward toward spiritual advancement.

Later Jesus, the Nazarene, appeared in Palestine and spent His life teaching men the law of love and service through sacrifice. Jesus gave His physical life so that man might awaken to a life beyond the grave. He taught us to pray for Heaven to come upon earth. His message was wholly spiritual.

In the day of Muhammad, the lawless tribes of the Arabian peninsula were so backward in spiritual development that a Special Tutor was needed to help them catch up with the general advance in civilization. The life and teachings of Muhammad brought great changes of advantage to the Islamic part of the world. Muhammad proclaimed constantly the existence of the One God.

Before these three, Zoroaster, Bramah, Buddha and other Spiritual Instructors had sent their Reflected Light of Wisdom into the expanding realm of human hearts.

In the cycle of today man can profit by the all-inclusive Teachings of Bahá'u'lláh, Who like Jesus, gave up all earthly possessions and lived a life of complete severance to the Ideals of universal unfoldment.

THESE MEDIATORS between God and man do not seek "to be ministered unto." Their Being is in a natural state of perfection that finds its highest expression in sacrifice of self and service to mankind. Jesus said, "I come not to be ministered unto, but to minister." Being free from earthly attachments, the Manifestations find their real joy when mankind recognizes the value of the Message of Love. They sacrificed earthly life to give. They work only for the universal good.

Bahá'u'lláh, the Messenger of today, explains the continuity of prophetic revelation, the fundamental unity and interdependence of all parts of creation. He offers a solution for the economic and educational problems that face mankind. He proclaims the oneness of humanity and the fundamental oneness of all religions. He explains the harmony that exists between science and religion. He outlines definite plans for the establishment of a permanent peace on earth. He infuses the idea of brotherly love on the basis of One Father—God.

THE WORLD is fairly alive with new ideas and thoughts. "What is the cause," asks Dr. J. E. Esslemont,* "of this awakening throughout the world? Bahá'is believe that it is due to a great outpouring of the Holy Spirit through the Prophet, Bahá'u'lláh.

*Baha'u'llah and the New Era.

* * * The advent of the Manifestation is like the coming of the Spring. It is a day of Resurrection in which the spiritually dead are raised to new life, in which the Reality of the Divine Religions is renewed and reestablished, in which appear 'new heavens and a new earth.' "

Were it not for these Glorious Beings who transmit the life-giving rays of the Spiritual Sun of Truth to mankind, the human race would be deprived of a spiritual civilization; its innate soul qualities would remain dormant; it would continue to be a captive of the material world—like an untrained child, ill-mannered, thoughtless, ignorant of the high rank of its own reality.

"The aim of the Prophet of God" said 'Abdu'l-Bahá, "is to raise man to the degree of knowledge of his potentiality, and to illuminate him through the light of the kingdom, to transform ignorance into wisdom, error into knowledge, and incapability into progress. In short, to make all the attainments of existence resplendent in man."

Bahá'u'lláh, the Mouth-Piece of God for this age, has ushered in

another Heavenly-Springtime and "just as all seasons of spring are essentially one as to newness of life, vernal showers and beauty, so the essence of the mission and accomplishment of all the Prophets is one and the same. Now the people of religion have lost sight of the essential reality of the spiritual springtime." And 'Abdu'l-Bahá continues in these life-giving words:

"Bahá'u'lláh has breathed the Holy Spirit into the dead body of the world, consequently every weak soul is strengthened by these fresh Divine out-breathings. Every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise, because the confirmations of the Holy Spirit are descending like torrents. *A new era of Divine consciousness is upon us.* The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts, and a new spirit of universal consciousness is being profoundly felt by all men."

"The great question appertaining to humanity is religion. The first condition is that man must intelligently investigate its foundations. The second condition is that he must admit and acknowledge the oneness of the world of humanity. By this means the attainment of true fellowship among mankind is assured and the alienation of races and individuals is prevented. All must be considered the servants of God; all must recognize God as the one kind protector and creator. In proportion to the acknowledgment of the oneness and solidarity of mankind, fellowship is possible, misunderstandings will be removed and reality become apparent. Then will the light of reality shine forth, and when reality illumines the world, the happiness of humankind will become a verity."

—'Abdu'l-Bahá.

WORLD THOUGHT AND PROGRESS

The following is a reprint from one of the many references to the Bahá'í teachings and publications which have appeared in the John O'Groat Journal, published in Wick, Caithness, Scotland. The distinguished Editor of this paper—which has a wide circulation not only in Scotland but elsewhere—is broadminded, greatly respected all over Scotland, and a worker for peace.

WE have received the above* and several minor publications issued in the interests of the Bahá'í Movement. Doubtless we have been so favored because, practically alone among Scottish newspapers, we have given our readers some information concerning Bahá'ism and its ideals. The first-named book is a beautifully printed volume, with many fine illustrations, containing a record of Bahá'í activities, excerpts from writings, a directory and bibliography, and many articles and particulars concerning the Bahá'í faith, principles and administration. Anyone possessing and perusing this volume, together with the Magazine and minor prints, will realize that the Movement is one of widespread influence and importance and that it is evidently one likely to have far-reaching consequences on future international life and thought.

Briefly stated, the Bahá'í Movement is out for the unifying of nations, religions and tongues, for the Brotherhood of Mankind, for world peace and world-wide education. It is non-political in character, has no priestly order, is not a sacerdotal organization or a sect

*

THE BAHÁ'Í WORLD, 1926-28. A Biennial International Record. New York City: The Bahá'í Publishing Committee. 300 pages.

THE BAHÁ'Í MAGAZINE, December, 1929.

apart from all other sects, and it repudiates all superstition. In religion it emphasizes the essence of all knowledge — that “God is Love”; it claims to be the “Great Call to all the races of mankind to make the supreme effort that will transform the world into a home of good will and peace”; and it teaches that mankind, by the Spirit of God, has the power to do this. In short, its purpose is to unify the spirit of all religions and to promote world-wide justice, fellowship and tolerance.

The principles of the Movement were first enunciated by Bahá'u'lláh, a Persian; and it is probably because of this origin, and the idea that its founder was claimed as a new Messiah, that it has not hitherto received serious attention throughout Christendom. It is now being shown and emphasized by its advocates that the call of Bahá'u'lláh is a call to translate the spirit and teaching of Christ's Sermon on the Mount into actuality throughout the world; that it is supplementary to, and not in any way a substitute for, Christianity. The Bahá'ís say: “It is not sufficient for a Christian to be satisfied in his or her own heart about Christ, nor a Mohammedan about Mohammed, nor a Jew about Moses, nor a Zoroastrian about Zoroaster, nor a Hindu about

Krishna, nor a Buddhist about the teachings of his or her prophet or seer. But, as spiritual love is the essence of them all, *world-fellowship* is the natural consummation of them all.

Put in another way, the Bahá'í revelation is claimed to be the perfect fulfilment of Christ's words when He said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come . . . whom I will send unto you from the Father . . . he will guide you unto all truth."

There can be no denying the noble ideals of the Movement, and many are beginning to realize that it is essentially one with Christianity and with the spirit of truth which is at the foundation of all religions. Nowadays when the question of world peace is a live issue, so earnestly hoped and prayed for by good men and women all over the world, its teachings can scarcely fail to have a powerful influence in the direction so greatly to be desired. It is for that reason that we have in these columns given brief notices of its publications, with copies of which we have been favored by Mr. E. T. Hall, 1 Norton Street, Higher Broughton, Manchester. Mr. Hall is himself a wholehearted exponent of Bahá'í principles, and would, we are sure, gladly supply further information,

and writings of his own, to any reader who may desire to have fuller knowledge of a movement that is pretty sure to have tremendous influence on world thought in days to come.

GENEVA (A.P.)—Holland has informed the League of Nations that it has constituted a committee for the reform of the calendar to work with similar bodies in the United States, Brazil, Costa Rica, Cuba, Ecuador, France, Hungary, Nicaragua, Panama, Peru and Salvador. —*Washington, D. C., Star.*

THE MOST cosmopolitan unit in the Army of the United States is the National Guard of Hawaii, according to the records of the War Department. Fifty different nationalities or combinations of nationalities have been reported in this organization.

Native Hawaiians naturally form the largest single group in the rolls of the National Guard with a total of 431 out of 1,639. There are 191 Japanese, 185 Filipino, 170 Chinese, 157 Porto Ricans and 148 Portuguese in the organization. There are only 121 native Americans enrolled.

Koreans, Spaniards, Germans, Scotchmen, Samoans, Englishmen, Irishmen, Poles, Russians, Danes, Canadians and Belgians are also found in this organization.—*Sunday Star, Washington, D. C.*

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